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PLUTUS:

A

COMEDY

Written in *Greek*

By *ARISTOPHANES*,

Translated by *H. H. B.*

Together with his Notes, and

A Short Discourse upon it.

Some dare affirm that Comedies may teach
More in one hour than some in ten can preach.

LONDON,

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Follows

Argument out of *ARISTOPHANES.*

Cramulus a *Juſt man*, but now grown low,
Conſults the Oracle his life to mend;
Follow him firſt, that doth before you go,
The anſwer is, and he your Woes ſhall end.
He haſts this happy guide to overtake,
Who *Plutus* proves, a man long blind;
He ſtrives at home this Friend his Gueſt to make,
And that this common joy the World may find:
Of *Eſculapius* he by Sacrifice
Obtains his long loſt ſight for to reſtore;
That ſo the Fools and Knaves, and not the Wiſe;
And Virtuous, hereafter ſhould be poore.

Dramatis

Dramatis Perſonæ.

Cramulus.

Carion his Servant.

Plutus.

Chorus of *Country men.*

Blapſidamus.

Poverty.

Cramulus his *Wife.*

Juſt } *Man.*
Unjuſt }

Sicophantus.

Old Woman.

Young Man.

Mercury.

Prieſt of *Jove.*

Plutus

PLUTUS.

Enter *Carion.*

O *Jupiter!* what a hard age is this to be a Servant in,
Especially to a foolish Master; if a servant shall
Give never so good Counsel, his word will not
Be taken, his Master thinks himself wiser, and so
His Family is bound to suffer with him; for 'tis the mischief
We are not Masters of our own bodies,
But they that buy us; and not much unlike
This Case of ours, and slavery, is that my Master is in now
By *Apollo*, with his ambiguous answers from his (*a*) three-
Footed throne: Nor is it with injustice I complain of him,
Who though he be counted a great Prophet and a Physician,
Yet he hath sent my Master from him sick,
And I think half mad with Melancholy,
For yonder he follows a blind man step by step;
I have heard of seeing men leading the blind,
But never of blind men leading those that can see before:
And ask him what he means by it,
And he answers you not a syllable; (*b*)
I can no longer hold my tongue, [Enter *Cramulus.*]
Unless you will tell me why we follow this Fellow thus;
Nay, I will vex you, for I know you dare not strike me,
Whilest I carry your Bag. (*c*)

Cram. No, yet if you be troublesome I shall take away the Bag, and then beat you.

Car. Well, I will not be quieted untill I know who this is.

Cram. Well, because thou art in my esteeme the most Faithful and secret (*d*) of all my Family, I will not Conceal this from thee, thou knowest I have lived

(*a*) Τρίποδος.

(*b*) Οὐδὲ γρύ. *thence* γρύζω grunnio, grunnitus, *a grunting of a Hogg.*

(*c*) Στέφανον ἔχοντα. *Ornaments he carried along with him for to weare in sacrifice.*

(*d*) Κλεπτικὸν κλέπτω, *to hide, used here sceptically for the craft of a thief, for to had used* πρότερον *before also, which had been enough.*

Religiously with both Gods and Men, and yet alwayes have Lived poor and miserable.

Car. 'Tis very True.

Cram. And yet they that Rob the very (*a*) Churches, the Rethoricians, Sycophants, every Rascal grows rich.

Car. I grant you.

Cram. I went therefore to consult the Oracle about my Son, that since my own miserable life is now almost Spent, (*b*) and past redress, whether it were not best for him To change his manners betimes, shake off his honour, and Learn to be as cunning a knave as he can; For 'tis that onely conduces to living well.

Car. And what said *Phœbus* to this?

Cram. That you shall hear; he plainly told me, That whosoever I met first, I should never Leave him 'till I had got him into my house, If it were possible.

Car. And this I warrant was he.

Cram. The very same.

Car. You need not have obeyed the Oracles Counsel, you (*c*) simple fellow in this; for the words carry enough in Them, for follow the man you first met, implies As much, as let your Son live by the ordinary customes (*d*) And crafts he sees others use, that I warrant you Was *Apollo* his meaning.

Cram. How conjecture you this?

Car. Why a blind man may see it, For it profits no body in our age To be (*e*) honest as you say, therefore still do as others do, And be as other men are.

Cram. This is not all *Carion*, we shall better Know the mind of the Oracle by enquiring Of this fellow whence he is, and what he wants, And how he came hither. [*Ex. Om.*]

Enter again *Plutus*, *Cramulus* and *Carion*.

Car. Come Sir, let us know who you are.

Cram. Yes, and tell us quickly too.

Plu. I say to the Parish. (*f*)

Car. Do you hear him?

Cram. He speaks to thee, thou dost question him Too roughly; Sir, I pray you, if the fair words Of an honest (*g*) man can prevail upon you,

(*a*) Ἱερόσυλοι Ἱερόσυλία and Ἱεροσολύμιτας, Jerosolumitas, and thence Israelitas, *I wonder at the Etymology.*

(*b*) Ἐκτέλοξεῦσαι. *An arrow shot out of a bow, so* Psal. 127. v. 5. *Children like arrows in the hands of Gyants.*

(*c*) Σκαιότατε. *Left handed, or,* Mal droite, *as the French have it.*

(*d*) Ἐπιχώριον τρόπον. *Manners of his Country.*

(*e*) Ἄσκοπον ὄντα χρηστὸν εὐκτῶν. *Fruitfull.*

(*f*) Ἐν πάντι λόγῳ ἀγαθῷ καρποφορούμενοι. Coloss. 1. 10. *Fruitful to every good work.*

(*g*) Ὀχλίζειν. *To grieve, or* Molestias luere *to suffer.*

(*g*) Ἔμπορκον ἄνδρα, *a man unforsworn.*

Let

Let us know your (a) qualities.
Plu. I ſay unto thee (b) lament.
Car. Is this all the (c) Oracle will do for us.
Cram. If you do not tell me, you ſhall have no
Cauſe to laugh, for I will deſtroy thee.
Plu. I ſay leave me, get you gone.
Cram. By no means.
Car. Maſter I'le tell you what's beſt, let me lead
This blind fellow to ſome (d) Precipice, and
I'le ſteal from him and let him break
His neck.
Cram. do ſo.
Plu. Hold, hold.
Car. Will you ſpeak then?
Plu. If you ſhould know what kind a man I am, I know
You would uſe me cruelly, and not
Let me go neither.
Cram. Wee'l promiſe you the contratry, if you will ſpeak.
Plu. Lay your hands off me then firſt.
Cram. Well ſaid, 'tis done.
Plu. Obſerve me well then, ſince I am forced
To reveal what I thought to have kept
Secret, I am *Plutus*.
Cram. Then thou art the baſeſt ſordid thing alive:
Is it poſſible, art thou *Plutus*!
Car. Art thou *Plutus* with that miſerable face
And durty cloaths, (e) O *Phœbus*, *Apollo*, Gods and Divels!
But art thou he?
Plu. Yes ſurely.
Cram. Thou the man?
Plu. Even very he.
Cram. But whence commeſt thou in theſe
Pitiful (f) ruſty cloaths.
Plu. I come from the houſe of (g) *Patroclus*, one that
Never ſince he was born could afford himſelf water.
Cram. But how comeſt thou to ſuffer all this miſery.
Plu. Why *Jupiter* brought all the evils of my life upon me,
Becauſe he envied the good of mankind;
for when I was young I was (h) adviſed to leave
Evil company, and live with the juſt and modeſt and
The learned, but *Jupiter* put out my eies that I might
Not diſcern them from others, ſuch an ill will
He himſelf bears to (i) honeſt men.
Cram. And yet he himſelf receives true honour
Onely from honeſt men.

(a) Τρόπους *Manners.*
(b) Κλαῖειν *to weep.*
(c) Ὄρνιν, *ſignifies a Bird the ancient way of* Augury *being by Birds.*
(d) Πιχρήμνου of ἐπικρημάμαι, *to hang over.*
(e) Ἄυχμεα *Squallidum.*
(f) *One in Athens obſervable for Avarice.*
(g) Ἐλεόσαλος, *is here meant bathing, uſed much among the Greeks.*
(h) Ἠπείλησε *Threatned.*
(i) Τοῖσι χρηστοῖσι, *The honeſt men.*

Plu. 'Tis true.

Cram. But if you had your ſight again, would you Hereafter fly ſuch baſe company?

Plu. For certain.

Cram. And live amongſt honeſt men?

Plu. Without doubt, for 'tis a long time ſince I ſaw Any ſuch.

Cram. That's no wonder, for I that have my eye-ſight Scarce ever ſaw any.

Plu. Well, now let me go, for you know all I can tell you.

Cram. No, by *Jove*, we will now rather embrace you More Earneſtly then ever.

Plu. Did not I tell you what trouble you would give me?

Cram. Let me intreat you to give your ſelf into my hands For ever, and when you know me, though I ſay it, you will Not find an honeſter man.

Plu. Yes, ſo you all ſay, but when you have injoyed me And grown rich, then you mind nothing but miſchief and Malice.

Cram. 'Tis true, but we are not all alike.

Plu. By *Jove* all one.

Car. A good deed to cudgel him.

Cram. But that you may know how much good You ſhall have by living with me, you ſhall Underſtand, I hope God willing (*a*) to get you your ſight Again.

Plu. Nor of all things, I dare not ſee again.

Cram. How is this?

Car. This fellow is certainly born to be Miſerable.

Plu. If *Jupiter* ſhould know I were about ſuch a buſineſs, He would deſtroy me.

Cram. Can he hurt thee worſe then to let thee go wandring Up and down thus?

Plu. I do not know what it is, but I fear him monſtrouſly.

Cram. Is it poſſible? thou greateſt of all (*b*) cowards, Why doſt thou think *Jove* or his thunder would be valued At a ſtraw (*c*) if thou hadſt thy eyes again never ſo little A while.

Plu. O be not ſo profane.

Cram. Have patience, and I'le make it appear to thee Thou haſt more power then *Jove*.

Plu. Who me?

Cram. Yes, for by what doſt thou think *Jupiter* Commands all?

Car.

a) Μοχθηρία alice, μοχθος bour, Malice, painfull life him that th it, as well he that it is ant againſt.
b) Ξυνθέων.
c) Δεηλόταπ.

Car. By (*a*) mony, of which he hath abundance.

Cram. Pray where hath he the mony?

Car. Of this fellow.

Cram. And with what do men ſacrifice to *Jove* with? Is it not with this fellow?

Car. And what do they ſacrifice for, but to get him? For all their prayers are to be rich.

Cram. Are not you all in all then, and if you ſay but The word, all this will be at an end.

Plu. How can that be?

Cram. Becauſe no body can ſacrifice Oxen or Sheep if You forbid them.

Plu. Wherefore?

Cram. Why, how can he buy any thing to ſacrifice with-Out thee, ſo that you ſee, if *Jove* be troubleſome, You know what to do with him.

Plu. Is it with me and for me, ſay you then, that men Sacrifice?

Cram. I ſay ſo by *Jove*, and moreover, whatever is famous Or eſteemed amongſt men, thou art Author of, For money rules all.

Car. Why, you ſee with a little money I am bought And made a Slave of, becauſe I had none my ſelf.

Cram. And you know the *Corinthian* Women when poverty Tempts them are ſeldome perſwaded, but if mony be To be had, then they are brought to reaſon And to be (*b*) active, that makes them Wagtailes.

Car. And the ſame thing the Boyes do for reward, Not for love.

Cram. Nay, but you ſpeak of thoſe that are of low Quality, for the beſt ſort of theſe ſcorn mony.

Car. What do they ſeek elſe?

Cram. Why, a good horſe or (*c*) hounds is a tempting reſent.

Car. They are too proud perhaps to take mony, and herefore under this pretext hide their varice, but 'tis all one, mony and monies worth.

Cram. All arts, all cheats are invented for thy ſake, lutus; the one is a Cobler, th' other a Cutler, h' other a Carpenter, another a (*d*) Gold-melter r thy ſake even of that gold thou gaveſt him; nd as arts, ſo are all (*e*) theſts ſtill,

(*a*) Τρισχιλίων (*a*) Ἀργύριον, *properly ſilver, becauſe more uſed then gold in adorning their Temples*, Herodotus Diodorus Siculus.

(*b*) Ἑταίρας, *a better ſort of Courtiſans*, amicas.

(*c*) Πρώκτου τρίπευσιν, *Moſt elegant bawdery in the Greek, it ſignifies to ſtir or wrigle the tail.*

(*d*) *And ſo in another place* πρώκτου τήκειν Nates vel clu-

s denudare. (*e*) Πορνοὺς, Scortum, Cynædus, *from the word* πορνάω, *to ſell.*

For thy ſake, men taken in adultery
Have their (a) torture given to them.
Plu. What a wretch am I, who till now never
Knew all this!
Cram. What makes the King of *Perſia* (b) triumph ſo
Think you?
Car. What are all (c) Conventions and Sects of men
Gathered for?
Cram. And tell me what mans and furniſhes
The Greek Navies that are ſet out?
Car. Or what ſuſtaines the great Corinthian Armies?
Cram. And gives (d) *Pamphilus* ſuch cauſe of ſorrow?
Car. Yes, and *Belonopolus* his partner.
Cram. What makes *Argyrius* I pray you fart as he goes
Up and down?
Car. And for thy ſake *Pheliſius* (e) tells us all his
Fine ſtories.
Cram. And 'tis thou that aideſt the *Egyptians*.
Car. And for thee *Lais* (f) lov es *Philonides*.
Cram. You ſet your ſhoulder againſt *Timotheus* his Tower
And threw it down.
Car. Good and bad, all things are done for thy ſake.
Cram. And in war, on that ſide the mony lies, there goes
The Victory.
Plu. Can I do all this?
Cram. Yes, by *Jove*, and more, of all other things there
Is an end,
But of enjoying thee, and that hath no ſaciety.
Car. Of bread. *Cram.* Of Banqueting. *Car.* Of Muſick.
Cram. Of Ambition.
Car. Of Rule.
Cram. But he that hath ten Talents of thee, would th
Have twenty, then forty, and ſtill if he have not mor
Thinks he lives but languiſhingly.
Plu. Gentlemen, me thinks you diſcourſe well,
I fear but one thing.
Cram. What I prethee.
Plu. That I ſhall not be able to exerciſe all this power
You give me.

(a) Κύνας Συκοφάντας, *hunting hounds, he means here Athens Sons of quality were onely to be debauched by preſents moſt tempting to youth: So* Petronius *to* Guyton, Gallum pugnaciſſimum dabo.

(b) *From* Τοῖχος, *a Wall,* Τοιχωρυχεῖ, *ſignifies him that commits all manner of theſts or Burglaries.*

(c) Παγκλαλῶ, *to pluck or ſhake, thence* παγκλαμὶς, *the Adulterers formerly were condemned to have the hairs torn from the privy parts, and he means none but for mony would undertake ſuch an office.*

(d) *The word is* Κόμα, *a Metaphor taken from the ſetting out of hair.* (e) Ἐκκλησία *conventions of men, it may now properly enough relate to what we call Church. An Uſurer, who it ſeems had all his wealth taken from him, and put the publick ſtock.* (f) *An Hiſtoriographer whoſe works he calls* μυθοῖς *fab A famous Courteſan often named by the Poets.*

Cr

Cram. I ſee, 'tis a good ſaying, that mony is a Coward.

Plu. Nothing ſo, but a thief that came into my houſe, Becauſe he could carry nothing away, reported I locked My ſelf up, and hid my ſelf for fear, which I did for Providence.

Cram. Well, take you no care, if you be but willing, I'le take order you ſhall ſee as well as *Lynceus.*

Plu. How can you do this, being but a mortal man?

Cram. Hope well from what *Phœbus* but now ſaid to me, And ſhook his Lawrel at me too.

Plu. Haſt thou him of thy Counſel alſo. *Cram.* For certain?

Plu. Have a care what you do?

Cram. Trouble not your ſelf, I'le pawn my head, I Know how to bring this about. *Car.* And I mine too.

Cram. We will have help enough too of all thoſe, who Becauſe they are honeſt men, ſcarce have bread to eat.

Plu. Thoſe are but pitiful friends though me thinks.

Cram. They will not be ſo thought when we have made Them rich again; but *Carion* make haſt, run.

Car. What to do?

Cram. Call all my neighbours, you will find them Perhaps buſie at Plow, bid them leave off and be here Preſently, tell them every one ſhall have a part Of *Plutus* with us.

Car. I am gone; but who will take care of this victuals Here, which I have bought for Dinner.

Cram. Leave that to me, and now *Plutus* the moſt excellent Amongſt all the Gods, enter here with me, this is my Houſe, which this day thou ſhalt make rich.

Plu. I beſeech you excuſe me, 'tis very troubleſome to Me to go into another mans houſe, eſpecially one that I am Not acquainted with; for I never have any good by it; it I happen into a mans houſe, why then I am thruſt preſently Under ground, and ſtifled, and if any of his friends come In neceſſity, and ask for me to help him, he denies me, and Sweares he ſaw me not of I know not how long, And if I fall into a prodigal mans hands, why then I am Divided amongſt Whores, or loſt at Dice in a moment, And ſo we are both turned naked out of dores.

Cram. You have not met with moderate men, I am one That on occaſion can ſpend, and then again ſpare, but pray You enter, I long till my Wife and my Son ſee you, who Are two, next to thee, I love beſt of all the World.

Plu. That I eaſily believe.

Cram. Why ſhould I not ſpeak truth? [*Exeom.*]

ACTUS SECUNDUS.

Enter *Carion* and *Chorus* of *Countrymen*.

(a) Θύμον, *or leeks.* (b) Πόνεγοι *here goes for laborious plowmen,* πονηρὸς *with onely the change of accent signifies a wicked man, a man of ill fortune and men of ill manners go divers times under one name.* (c) *The words used here are all proper to the figure it self of Money,* Ρυπῶντα *of* ρυπόω *or* ρυπάω *to defile,* κύφον κυφόω, *to bow or make crooked,* ἄθλιον *miserable, in respect to* Urne, *and are Judges in* Athens, *and these Cudgels you have in your hands, your wands, but* (g) *Charon will have you in his boat before that day comes.*

Car. You, all friends and neighbours, poor and laborious
That have lived with us upon (a) Onions and hard fare,
Now make haste and make use of the present occasion
Whilest it is offered.

Chor. We are ready you see, and make what haste we can,
Considering we are men toyled with labour and oppressed
With Age, you cannot expect we should keep pace with
You, therefore tell us first why your master sends for us?

Car. I have told you this good while, but cannot get you
To lift up your long Ears to it, that my master bid me tell
You, that you shall all leave this sorrowful careful life that
You now lead, and exchange it for a pleasant one.

Chor. By what means, or from whence does he hope this

Car. (b) Neighbours, my master will be here presently
And brings with him an old, crooked, ill-faced, unlucky
Bald, and I think, I may say (c) curtailed fellow.

Chor. O thou art a golden messenger, what brave new
Is this? by thy description this must needs be a heap of (d)
Gold that's coming to us.

Car. Or rather a heap of all the old (e) worldly evils.

Chor. Well, do not think you shall go unpunished
You bring us thus far upon our Crutches for nothing but to
Delude us.

Car. You think me a man naturally so given to jest,
That I can say nothing in earnest.

Chor. We shall make your bones ake by and by, you knave.

Car. Yes, when you have took your lots out of the (f)
Urne, and are Judges in *Athens*, and these Cudgels you have
In your hands, your wands, but (g) *Charon* will have you in
His boat before that day comes.

of the stamp upon Coin, μαδῶν τὰ of μαδάω *to wax bald in respect to its age wearing smooth,* Νώδυν *and* ἄδους *without teeth,* ψώλον Eraſm. Adag. Curtus *or* Circumciſus, *ſomewhere likewiſe I remember* Judæus Curtus *a circumciſed Jew ſuffering to clip Mony.* (d) Σῶρον, *uſed for a heap of ſeed in a Granary.* (e) Πρωτογόνων κακῶν *old evils, or the firſt evils of the world.* (f) *The wit here lies in the hiſtory and manner of chuſing Judges in* Athens, *who were as many as letters in the Alphabet, and governed in the ſame order that letter ſtood when they drew out of the* Urne, *and then had given them the* ῥάβδον, *a wand, by which they be jeſts at* Βακτηρίαν *a cudgel in every one of their hands, he plays with the word* Caron *and* Carion *his own name.*

C

Chor. Come, you are a prating fellow to delude us thus all this while; in not telling plainly why your Master sent for us, especially knowing what business we have, and yet the haste we have made over hedge and ditch to get hither.

Car. Well, I will no longer conceal the busines, my Master hath got *Plutus* into his house, and you are all sent for to be made rich.

Chor. Is that possible we can be all made rich?

Car. As rich as you would wish, every one a *Midas* and such goodly asses as he was, so you shall have.

Chor. How I am delighted with this! I could dance for joy if I thought this were true.

Car. Do so, you shall follow dancing like my Sheep, my Kids, or rather like my gray Bearded lascivious (*a*) Goats, And I before you will represent the Cyclops.

Chor. And we in like manner will follow you our Cyclops; But if we catch you eating the best Sallats and hearbs From us, as you go, and then when your belly is full fall Asleep by the way, we shall order you with these Cudgels.

Car. Then will I imitate (*b*) *circen*, and feed you with Hearbs that will metamorphose you into Swine, and then (as *Ulysses* did) feed you with (*c*) Sir reverence, and you shall Go grunting on, and like (*d*) hoggs follow one another.

Chor. And we seeing our *circen* go about to poyson us, Will imitate (*e*) *ulysses*, and hang you up by your two Stones, and slit your Nose, and then 'noint it with a Sir reverence, and you like *Aristillus* shall laugh and cry, Piggs follow your mother.

Car. Well, let us leave our Jests, and now we are at our Journies end, every one put himself into his own shape Again; I'le go in a private way first, and fill my belly, And then wee'l to the great work in hand. [*Exeunt.*]

Enter *Cramulus* and *Chorus*.

Cram. Neighbours, to say you are wellcome, is in my Opinion an old dull complement, therefore I will salute You after a new manner, and with open armes, tell you, That to recompence the haste and pains you have taken In coming, if you will be still as diligent in your own Good, you shall enjoy *Plutus* with me.

Chor. Never fear, we will be as laborious and indefatigable

(*a*) *The story of* Polyphemus *and* Gathea.

(*b*) Ἀπαλλαγὴ μανίας τραγικὴ, ἀπηλγία, *signifies crude or rawness.* Τραγίζειν, *to imitate a Goat, thence he calls them* τραγοὶ ἀπηλωλυμένοι *Goates with their Pizels hanging out of their sheaths.*

(*c*) *See* Homer *the story of* Circean Odyss.

Ἐπεισόδιτα μίτεα χοίροι, *is used by the Greeks, Proverbially when the unlearned follow one another.*

(*d*) *See* Odyss. Malanthius *so used by* Ulysses.

(*e*) Aristillus, *a Poet of that Age noted to be full of those kind of Jests.*

Ἐπεισόδια μίτεα χοίροι *is again turned upon* Carion.

As *Mars*, and ſure if we ſhould ſtick at Trifles in this Buſineſs, we were worthy to have *Plutus* ſlip out of our Fingers.

Car. I ſee *Blapſidamus* coming yonder, who by his haſt
Me thinks comes as if he knew ſomething of this buſineſs
That hath hapned to me. [*Ex. om.*]

Enter *Blapſidamus* and *Cramulus*.

Blap. What is the matter I pray thee? how comes it to
Paſs my *Cramulus*, thou ſhouldſt be ſo ſoon be grown rich?
I could not believe it, though it was all the news
(*a*) Ἐπὶ τοῖσι κειρομένοισι, *a place of reſort for newes*: Theopraſtus *cals it* ἄδειπνα συμπόσια, *meetings or clubs without wine.* At the (*a*) Barbers, by every one as ſoon as he
Was ſet down in his Chair.
Its newes to me if you be ſo fortunate to ſee you call all
Your friends thus about you to partake with you, and againſt
Our Countries cuſtome I am ſure.

Cram. Blapſidamus, I will keep nothing from thee,
'Tis true, the World is otherwiſe with me to day then it was
Yeſterday, and you ſhall find it ſo, becauſe you are my friend.

Blap. Are you then ſo rich as it is ſaid?

Cram. I ſhall be preſently if it pleaſe (*b*) God; but there
(*b*) Πλὴν Θεοῦ. Is ſome hazard alwayes in ſuch great works.
(*c*) Κιρδοῦς ἥττονες, *little hearts, or, as we uſe, narrow hearts.* *Blap.* What's the danger? *Cram.* 'Tis thus. *Blap.* Speak
On freely as you have begun.

Cram. If the matter hit right, we are all Made; if not, all
Undone.

Blap. That's ſad, and pleaſes me not by no means,
(*c*) Μελαγχόλας. For to be ſo marvellous rich, and ſo mavellouſly affraid is
Not the cuſtome of thoſe that get it honeſtly.
(*d*) Κρᾶζοις, *crocitas, as one crow doth to another that hath got the Carion before him.* *Cram.* How, not honeſtly?

Blap. I fear you have robb'd *Apollo*'s Temple,
And now repent you.

Cram. Apollo forbid! I never did ſuch a trick yet.

Blap. Come, never trifle with me, 'tis ſo I know.

Cram. Prethee do not think ſo ill of me.
(*e*) Μεταλαβεῖν, *ſhare with me.* *Blap.* O Gods! there is nothing but villany in the world,
The hearts (*c*) of men are ſet upon nothing but Avarice.

Cram. Why, I think you are wild.

Blap. How different is this from the manners of the reſt
Of his Life.

Cram. By Heaven! thou art (*d*) mad.

Blap. A man may ſee by the uncertainty of his countenance,
And the rowling of his eyes, the villany he hath done.

Cram. Now I know why all this is, (*e*) if I had ſtole any
Thing, by this way you think to get half, (*b*) is it not ſo?

Blap.

Blap. How? I rob a thief, what's this?

Cram. Well, there is no theft in the buſineſs, what I am About is quite of another kind I aſſure you.

Blap. May be you will ſay it was not ſtole but took (*a*) Away.

Cram. Thou art poſſeſſed with a (*b*) Divel ſurely to Talk thus.

Blap. There is a third way yet, have you not cozened Some body by ſome notorious (*c*) fraud of their mony?

Cram. No certainly.

Blap. Why, then I know not which way to get the truth Out, unleſs you will confeſs.

Cram. Why, will you then condemne me before you Hear me?

Blap. Not I friend, but on the contrary would have brought You out of your danger with little coſt, and before the Matter had been known amongſt the people, we would Have ſtopped the Orators (*d*) mouths with a little mony.

Cram. You are a kind friend to me, that for the laying Out of a ſhilling would look to get twelve.

Blap. Methinks I ſee thee now with thy Olive branch in Thy hand, and thy wife and children ſitting about thee Miſerably proſtrate before the Tribunal,
We want *Pamphilles* to draw this Picture methinks.

Cram. I tell thee I am ſo far from taking any thing from Others, that my deſign is to make all honeſt frugal men Richer then they are.

Blap. Say you ſo, have you ſtole ſuch abundance indeed?

Cram. Will you deſtroy me with talking thus.

Blap. Nay, it ſeems you will deſtroy your ſelf.

Cram. With what, I tell thee I have *Plutus* himſelf at My houſe.

Blap. You *Plutus*, what *Plutus*? *Cram.* Why, the very god Himſelf.

Blap. Where is he? *Cram.* Why, within there. *Blap.* Where?

Cram. Why, I tell thee at my houſe.

Blap. *Plutus* in thy houſe, go hang thy ſelf, I'le never Believe it.

Cram. By the gods 'tis true.

Blap. Wilt thou ſwear by *Veſta*? *Cram.* And by *Neptune* too.

Blap. What *Neptune*, of the Seas?

Cram. Yes, and by the other too, if there be one.

Blap. And will you lend him now and then To ſome of your friends?

Cram. Soft, yea, it is not come to that yet.

(*a*) Κλέπτων, *ſtealing privately, ἢ πάντως of ἁρπάω or ἁρπάζω to take by force.*

(*b*) Κακοδαίμων.

(*c*) Ἀπατᾷς, *of ἀποτεῖν, to take by fraud or cunning.*

(*d*) Τῶν ῥητόρων, *he alludes here perhaps to the ſtory of Demoſthenes, who was accuſed for being bribed with a ſilver cup the night before he was to plead, and ſo came muffled up and excuſed himſelf with a ſore throat and hoarſeneſs.*

Blap. Say you ſo, muſt he not ſtir out of your houſe?
Cram. Somewhat is firſt to be done. *Blap.* VVhat is that?
Cram. VVhy, he muſt be helped to his ſight before
He can go abroad.
Blap. Is he then blind for certain? *Cram.* Nothing ſo
Sure.
Blap. Somewhat I thought was in it, that he never
Could find the way into my houſe.
Cram. All in good time, he will be there now godwilling
Shortly.
Blap. Were we not beſt get a Phyſitian to him?
Cram. VVhat Phyſician is here in this City? here is no art
Underſtood here, becauſe there (*a*) is no reward.
Blap. Let us conſider.
Cram. You will find none but that which I have
Long ſince thought on is beſt, which is to carry
Him to *Eſculapius* his Temple.
Blap. You have ſaid well, therefore let us make no delay.
Cram. I am juſt now going [*Ex. om.*]

Enter *Poverty* an old Woman, *Cramulus*, *Blapſidamus*.

(*b*) Θέρμον, hot, and thence in latine for inconſiderateneſs calidum is uſed.

Pover. O the (*b*) impudent wickedneſs that you pitiful
Men have undertaken! whither do you fly?
Cram. Hercules, what have we here?
Pover. Nay, I will be the deſtruction of you both, for
You have undertaken that which neither God nor Man
Durſt go about.
Cram. VVhat art thou that lookeſt ſo pale and lean?
Blap. May be it is (*c*) *Erinnis*, one of the furies preſented
In the (*d*) Tragedies, by her face ſhe ſhould.
Cram. No, ſhe wants a torch in her hand.
Blap. Nay, then wee'l be bold with her.
Pover. Whom do you take me for.
Cram. A (*e*) Bawd, a ſcolding Eggwife,
Or elſe you would never trouble us thus, that never
Have done you any injury.
Pover. Is it no injury (think you) to throw me out of
Every houſe where I come?
Cram. Nay, thou art ſure to have one houſe left thee,
The priſon, but tell us what thou art.
Pover. What puniſhment do you deſerve (think you) for
Seeking to take me that am innocent out of the VVorld
Thus.

(*c*) Ἐρίννυς ἔρις, contention by Eſculapius.

(*d*) Παυδοκεύτριαν, he renders it a Tavern Keeper,

(*e*) Cauponariam, but for that; in the Gr. καπηλεύω is uſed here by the Etymology μεχὶ τὸ πίνειν δίδωσι, a receiver of all company.

Blap.

Blap. VVhat will you ſay if this be a neighbour of mine
That keeps a (*a*) Victualling houſe, and poyſons me and all
The ſtreet with baſe wine.

Pover. I am *Poverty*, you know me well enough ſure?
For I have frequented many of your houſes a good many
Years I am ſure, and waited diligently upon you.

Blap. O *Phœbus Apollo*! whither ſhall we run,
How ſhall we get away from thee.

Cram. VVhat a pitiful fearful fellow art thou, whither
Doſt thou run, ſtay for ſhame.

Blap. By no means, not I.

Cram. Fie on't, what ſhall one VVoman drive away
Two men?

Blap. VVhy, is there any animal ſo dreadful in the
VVorld, and infectious as *Poverty*?

Cram. Prethee ſtay. *Blap.* By *Jove* not I.

Cram. Nay, but let me tell you 'twill be a ſhamful thing
For us to forſake yonder God within, and run I know not
VVhither for fear of this old VVitch, let us ſtand to it.

Blap. VVith what armes I pray you can we defend our
Selves, what breaſt-plate (*b*) will not ſhe pierce, and what
Spear did ever keep her off?

Cram. Take courage, our God will give us (*c*) victory
Againſt this wicked VVoman, I warrant you.

Pover. Dare you take of holy (*d*) things that have ſuch
A wickedneſs in hand?

Cram. VVhat do you raile at us for thus, that have done
You no injury, you old Divel?

Pover. Do you think you do me no hurt in ſeeking
Thus to get *Plutus* his eyes again?

Cram. VVhat hurt is it to thee to bring all mankind
A benefit.

Pover. What good will it bring to men think you?

Cram. Firſt of all, we ſhall throw you out of *Greece*.

Pover. Throw me out? why, what greater hurt can you do
In the World.

Cram. Why, it would be a greater to let it alone
And not do it.

Pov. Then before you go any further I will ſhew you the
Reaſon of this matter, and demonſtrate that I am the cauſe
Of all good to you, and that by my help onely you ſubſiſt
In this life, if I do not proceeed as you will,
And uſe me as you pleaſe.

Cram. What an impudent creature art thou to talk thus!

Pov. If you will ſuffer your ſelf to be taught, I will

(*a*) *Here* Καπηλὶς *is uſed.*

(*b*) Ἐνέχυρον πᾶσιν of ἐνέχω, pignus capio, *to take pledge, ſecurity.*

(*c*) Τροπαῖον ἀναστήσατο, Trophæum erigere, *a cuſtome by a heap of ſtones, or a wall ſet up where a victory was got.*

(*d*) Καθάρσια, Piaculum, *or an Antidote againſt the plague.*

Clearly ſhew you, you are out of the way
If you would make the juſt man rich.

(a) Τύμπανα κυφῶνες, *the firſt from* τύπτω, *whēce thoſe clubs they beat offenders with ſo called, ſtill uſed in* Turky *on the feet,* κυφόω *to make crooked, thence the puniſhment called* κύφον, κυφωτμὸς, *a diſeaſe in the back,* Galen.

Cram. O for the Pillory or the (a) ſtocks to deliver me Of thee!

Pov. You ought not to complain before you have heard Me.

Cram. Who can forbear to cry out miſerably that hears This?

Pov. No wiſe man makes ſuch a Noiſe.

Cram. But will you ſubmit to puniſhment, if you do not Make this good?

Pov. Do what you can invent.

Blap. 'Tis well.

Pov. But if I have the better of you, you ſhall pay for it.

Blap. Yes, twenty lives if we had them.

Cram. Our two is enough for us to loſe I warrant you.

Pov. I were too blame to ask more. [*Ex. om.*]

Enter *Chorus*, *Cramulus*, *Blapſidamus*, *Poverty*.

Chor. Let us now fall to the matter in hand, and decide The controverſy by true reaſon, laying all jeſts and Scurrility aſide.

Chor. In the firſt place then I think it plain to all men,

(b) Πονηροῖς καὶ ἀθέοις *Atheiſts.*

That it is equity that (b) honeſt men ought to be happieſt, And the unjuſt (c) only to be oppreſt with ill fortune; The which things conſidered, we are now taking the way

(c) Τὰ θεῖα σέβοντας, *as they ſay now the ſaints.*

To it that is moſt probable, for if *Plutus* can recover his eyes Again, and not go groping up and down thus; He will live Onely amongſt honeſt men, and ſuch as are (d) Piouſly Given: now judge you whether there can be a better Counſel then this.

(d) Παρὰ πάππων, *grown Children.*

Blap. I'le be witneſs, no body can complain of this.

Chor. For if we will but conſider, the lives of Mankind, as Things now ſtand, we ſhall find it madneſs to ſee how for the Moſt part the wicked abound with riches unjuſtly gotten, While honeſt men are ready to ſtarve, and ſpend their Dayes with this Lady; There is therefore no good to be Done, without *Plutus* have his eyes again.

(e) Διανεμήσεσθαι τῶν ἴσων διανέμω, *relating to the firſt life of Mankind in common, poverty maintains the life of propriety againſt it.*

Pov. O ye moſt vain and Credulous (e) of all mankind Companions in Dotage and trifles; If that you deſire Should come to paſs, what good would it be to you? If *Plutus* ſhould ſee again, he would (f) diſtribute

Equal

Equally to all men: and then I pray you who would care
To ſtudy Arts or Trades? who would build your Ships or
Your Coaches? Nay, you muſt even mend your own ſhooes
Your ſelves, and plow, and ſow, and reap, or elſe you muſt
Not eat, you thought I warrant you to live at eaſe and out
Of care.

Cram. You deceive your ſelf, we will keep ſervants to do
All this you have recorded.

Pov. Who will ſerve you, or whence will you have them?

Cram. Wee'l buy them with our mony.

Pov. Who will ſell them you, when they have as
Much mony as you?

Cram. Some Merchant of *Theſſaly* greedy of gain,
That bring us Slaves from thoſe that ſteal (a) them
Out of the ſuburbs, and by-places I warrant you
Will furniſh us.

Pov. Where will you find any body to ſteal, when no
Body is in want? you may ſteal your ſelves too as well as
Work; and thus by being rich, be much more miſerable
Then you were before.

Chor. May this miſery fall upon thine own head for
Belying us thus.

Pov. Neither ſhall you ſleep any more upon your fine
Beds and Carpets, for indeed you ſhall have none to lie on,
Who will make them? for as you ſay every body ſhall have
Mony enough: where will you get rich perfumes? you
Muſt not think then to walk in ſuch pomp in the ſtreets
When you bring your (b) Brides home; and now if you
Want all theſe things, judge you whether any body will
Account you rich, what will *Plutus* do you good, and yet
From me you enjoy all this and all elſe you have need of,
I am the imperious Miſtris of all Artiſts, and ſtand by them
Untill they are glad to find any way to ſupport their lives.

Chor. Prethee what canſt thou do for any body, but help
Them to Biles (c) and Botches, and ſtarve them with
Hunger, fill them with lice and gnats without number, with
A dreadful noiſe, driving away their ſleep, bidding them
Riſe, and try ſome means to prevent ſtarving.
Beſides this, inſtead of a whole Cloak thou giveſt them half
A one, and inſtead of a bed to ſleep in, a Mat to lie awake
Upon, for curtaines and coverlids, rags, and for a pillow a
Stone, Mallows for bread, and graſs inſtead of Sallets, and
For an eaſy ſeat, an old barrel with the head beaten out;

(a) Ἀνδραποδιστῶν, *a Trade to ſteal Men and Children, which we call Spirits; the word is uſed alſo for* Plagiarii, *the Latine perhaps uſed it ſo for the nearneſs betwixt* liberi *and* liberi.

(b) Νύμφην νύμφαν, *very properly, becauſe it ſignifies the place where the virginity lies.*

(c) Φύσαν ἐκ βαλανεῖα, *it ſeems rather that we call Kibes got by coming ſuddainly out of the cold to the fire, which it ſeems was the cuſtome for the poor to get about the fire that made the baths.*

Have not I now shewed at large the good you do?

Pov. No, these are not of my evils, these belong to

(a) Στίβαδα grabbatum, *our Saviour to the man healed in the Gospel* tolle grabbatum, τὸν κράβαττον Perrottus lectucam.

(a) Beggery, not Poverty.

Chor. Yet we count poverty and beggery are sisters.

Pov. You do perhaps, and it may be you compare *Dionysius* (b) with *Thrasibulus*; but my life hath none of This in it, it is the begger that hath nothing to live upon; The poor live sparingly upon what they have, And order so their affairs, that though they may be said In effect to have (c) nothing, yet they want nothing.

(b) Μαλάχης, *it seems there was a custome of drying them, as in the* Indies *and other places they use roots for bread.*

Chor. O what a happy life is this! you tell us of poverty If after all our time spent in labour to get and To keep, there scarce remain enough to bury us.

Pov. You spend your time in cavilling and jests, and Not seriously weigh the matter, nor do you seriously consider That I give men better wits and persons too then *Plutus* Can; for what does he give, but gouty legs, fat bellies? But with me men are active, and slender-bodied, and of Warlike shape.

(c) Πένια *and* πλοῦτος, *are not one, no more than wanting and begging; two very unlike, for* Thrasybulus *stood for the democracy in* Athens, *and* Dionysius *was a Tyrant in* Sycily, *this alludes to the doctrine of the Cynick Philosophy, and that of St.* Paul, 1 Cor. 2. 6, 10. Ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες, *having nothing and yet possessing all things.*

Chor. And all this they get by being famished with Hunger.

Pov. Moreover, for what concernes the modesty and Vertue of living, I can say more that they onely belong To me, and that from *Plutus* comes nothing but riots and Injuring of others.

Chor. What is your modesty, to steal and break (d) houses

Blap. Nay, the modesty lies in hiding himself when he Hath done.

Pov. Do but observe the Orators and Rethoricians while They are poor, how equally and justly they carry themselves between the People and the Citizens, but they Are no sooner rich, but they lay Plots presently to betray The lower Sort, and cause Wars among them.

Cram. Though I do not love thee, I cannot but confess this to be true of thee, but yet you shall not scape us, Going about to prove Poverty better then Wealth.

Pov. Yet you disprove it not methinks, but wrangle Jest and talk Idly.

Cram. Why, tell us then if thou beest so excellent; Does every body fly from thee so?

Pov. Why? because I would make them better Honester, as Children do that avoid their Parents, because

(d) Πτερυγίζοντες, *a Metaphor taken from birds opening their wings when they do not fly.*

They give them good Counſell and Correction; 'tis a hard Thing for any body to diſtinguiſh good from bad.

Cram. Do you think then that *Jove* doth not diſtinguiſh? You ſee he is rich, and gives it to us too as a bleſſing.

Pov. O ye dull Saturnine wits! why *Jove* himſelf is A begger, and that I'le prove to you;
For if he were rich, when he inſtitutes his Olimpick Games in *Greece*, ſure he would never reward the Conquerors with an Olive branch and a large oration; But he would give them Gold.

Cram. This ſhews rather how *Jupiter* loves Gold, by his Parting with it ſo ſparingly; he gives away things of leſs Value, and keeps that for himſelf.

Pov. If it be ſo, you lay a worſe fault to him then Poverty Gives any body, having ſo much wealth notwithſtanding To be ſtill ſo greedy.

Cram. I think *Jove* will have cauſe to crown you with That Olive brance you ſpoke off for this victory ouer us.

Pov. Well, theſe jeſts contradict nothing of what I ſay, Namely that all good comes of Poverty.

Cram. Ask (*a*) *Hecate* then if it be not beſt to be rich; For the rich make her a feaſt, but the poor do nothing but come in and eat it, therefore let's talk no more, for I am reſolved never to yield, though thou ſhouldeſt overcome me.

Pov. Then *Argos* (*b*) do thou hear and take compaſſion of me.

Cram. Nay, rather call upon *Pauſonus* thy (*d*) companion.

Pov. Miſerable creature what will become of me!

Chor. Get thee from me, and I care not.

Pov. Whether ſhall I go, into what Country?

Cram. Into the Stocks, or to the Gallows; come away.

Pov. The time will come you'l wiſh for me.

Cram. Come not before that day,
Till I am weary of being rich.

Blap. Well, when I am once rich, I'le keep jovial company, feaſt, and bath, and ſit in plenty, and fart at Poverty.

(*a*) Σελήνη τρεῖς ἔχει τὰς ἐπωνυμίας, *three names for the Moon*, Sacrificium, Inſtriviis: *ſee* Mulogy.

(*b*) Argos *eſteemed the pooreſt Town in* Greece.

(*c*) *Proverbial* Παυσανίου πλουσιώτερος, *poorer then* Pauſonus.

(*d*) Κυφῶν, *ſpoke of before ſufficiently.*

Enter again *Cramulus* and *Blapſidamus*.

Cram. At length we are got quit of this old Woman, and now *Blapſidamus* let it be our buſineſs as ſoon as we can, to carry *Plutus* unto *Eſculapius* his Temple.

Blap. We had need diſpatch, leſt ſome body come in and interrupt us.

Cram. Within there's *Carion*, make every thing
Ready and bring *Plutus* to the Temple, with the usual
Ceremonies. [*Ex. om.*]

ACTUS TERTIUS.

Enter *Carion* and *Chorus*.

Car. Come all you happy in your old age
Who in the dayes of *Theſius* (*a*) lived in Poverty and
Scarcity of bread, this is the day that I pronounce all
Honeſt men happy.

(*a*) Theſius, *the firſt Collector of the Athenians into a City from ſmall villages.*

Chor. O the bleſſed news, that thou art the meſſenger to thy poor companions!

Car. The buſineſs is brought now about by my Maſter,
For *Plutus* that you all know hath been ſo long
Blind, now ſees with perfect eyes, and all by the help
Of the moſt famous *Eſculapius*.

Chor. Marry, this is pleaſant news.

Car. 'Twill make you rejoyce whether you will or no.

Chor. Praiſed be the (*b*) high-born powerful *Eſculapius*
Thou great glory to Mankind. [*Ex. om.*]

(*b*) Son of Apollo.

Enter *Cramulus* his *Wife* and *Carion*.

Wife. What a noiſe and knocking is hear to day, I pra
God it be a meſſenger of ſome good?
I have been all day at home expecting *Carion*,
And now he is come.

Car. Come Miſtris, fetch ſome wine quickly, for I kno
Firſt 'tis that you love, and then next, becauſe I bring yo
ſuch a heap of good newes, I deſerve ſome.

Wife. Where is it?

(*c*) *He jeſts here with the cuſtome in uſe then for any pollution or diſeaſe to waſh in the Sea.* Plato *reports of* Euripides *his companion in his journey to* Egypt *cured ſo of the Falling-ſickneſs.*

Car. I am about to tell it you.

Wife. Diſpatch in few words.

Car. Hearken well, & I will tell you all from head to fo

Wife. So it do not trouble my head, I care not.

Car. As ſoon as we came to the God *Eſculapius*
Carrying with us (then the moſt unhappy, and now
moſt happy) *Plutus* if any one were ever ſo, firſt of all
threw him into the ſea (*c*) and waſhed him well.

Wife. Would that make an old man as he is happy? To put him into cold water?

Car. Afterwards when he came before *Esculapius*, And had laid our Sacrifices on the Altar, with several Musicks playing, we made *Plutus* lie down every one assisting in the Ceremony.

Wife. Were there any more that sought help from *Esculapius?*

Car. There was one (*a*) *Heaclides*, who though blind 'tis thought in robbing and cozenage can exceed the theeves that see best, besides many others troubled with all sorts of evils: now after a little (*b*) Priest that waited upon the Ceremonies had put out all the lights, and we were laid to Sleep, and a general silence commanded; I was only kept Awake by a pleasant savour that came into my nose of a Hot Pudding, that the old Woman was eating behind me; At which I crept towards her, to see if I could steal some: And at length, lifting my head a little up, I saw a Priest go round every Altar in order, and take all the fruit and nuts, and things that was good, and put them in his wallet; Thought I, sure there is some great Sanctity in this kind of Theft, so I fell faster on upon the Pudding.

Wife. Thou wretched fellow, wast not thou afraid Of the God when thou didst this?

Car. Yes, I was afraid he would have come with his Robe and his (*c*) Garland and gravely have stole my Pudding from me; for that his Priest had taught me: But when the old Woman heard the noise of my chops Going, she began to reach out her hand as she lay and feel For her Pudding, the which I had now almost made an End off, but she feeling the pot there, thought her Pudding Safe, and I crept away as silent as a Snake, and with my Belly full layed my self to sleep.

Wife. And did not *Esculapius* yet appear to you?

Car. Not yet: but when he did come, it was my ill luck, my belly growing now burdened with pudding to fall into such a fit of farting.

Wife. Was not that enough to make him destroy thee?

Car. No, only (*c*) *Jaso* that followed the Gods blushed at it, and (*c*) *Panacea* stopping her nose, turned aside: For I must tell you though it were in the Church, I could not fart (*c*) frankinsence.

(*a*) *A Rhetorician in* Athens, *who was troubled with rheum in his eyes.*

(*b*) Παράπολις *used for any kind of servant. I think from* παραπύλαιον *or* παράπυλον, *an outward room where such use to wait: but it is here* πρόπολις τοῦ Θεοῦ.

(*c*) Στέμματα

(*d*) *Two of Esculapius his Children, from* ἴασις, *a curing or healing the other from* πῶ *and* ἄκων *a dart or arrow.* (*c*) Οὐ λαμπτὸν γὰρ ἔδρων.

Wife But what ſaid the God?

Car. Juſt nothing.

Wife. Is he ſo (*a*) courſly bred?

Car. Alas, he is not only a devourer of farts, but feeds Upon (*b*) excrements, eats any thing.

Wife. Thou wicked fellow.

Car. After this was all paſt being in great fear of the God ſtill, I hid my ſelf, whilſt with great gravity he adminiſtred to all the diſeaſed according to their ſeveral neceſſities, his boy having brought him a little ſtone mortar, And a box of Inſtruments of Surgery.

Wife. Was the box (*c*) ſtone too?

Car. Not the box ſtone.

Wife. You lying fellow, you hid your ſelf, and you Your ſay you ſaw all.

Car. Why, I ſaw all through the Prieſts gown which Wanted not loop holes I aſſure you:
Now to end my ſtory here the oynment was prepared
For *Neoclides*; of the beſt (*c*) garlick three cloves beaten
In a morter as much ſquils this wet with vineger,
And this he applied to *Neoclides* and to the end historment
Might be greater, he lifted up his eye lids, but he
Stamping and roaring thought to run away, but
Eſculapius laughing, ſaid, Sit ſtill till I releaſe you,
To delay cauſes and betray Clients.

Wife. What a lover of the Common-wealth this god is,
And how wiſe.

Car. Next to him he went to *Plutus*, and wiping firſt his
Eyes, and covering his head and face, he gave a ſign with
A whiſper, and out came two mighty Snakes.

Wife. O monſtrous!

Car. (*d*) Theſe crept under the cloath to his
Eyes, as I take it and licked them, and Miſtris, before you
Can drink half a dozen glaſſes of wine, *Plutus* aroſe up with
His eye-ſight perfect; I in the mean time clapped
My hands for joy, and took my Maſter up in my arms,
The God and the Serpents vaniſhed into the Temple,
And all that were about *Plutus* fell to imbrace him,
And no man could ſleep any longer for joy;
All the while magnified the God that had made
Plutus ſee perfectly, and *Neoclides* quite blind.

Wife. What a power this *Eſculapius* hath, but where is *Plutus*?

Car. He is coming this way with a number of honeſt People about him, that formerly lived very poorly,

But

(*a*) Ἀγοραῖος, *Country bred.*

(*b*) *Spoken both in reſpect to the offering the entrailes, and likewiſe jeſting at* Hypocrates, *who uſed the excrements of his patients; likewiſe it relates to a Phyſician his living upon purges.*

(*c*) *The jeſt of this is, that the Agative* Carion *uſeth* λίθινον *ſtony relates both to* κιβώτιον a Box, *and* θυεῖδιον a Mortar.

(*d*) Δράκοντα. *the ſtatue of* Eſculapius, *ſometimes with ſerpents, or whether from the proverb* ὄφεως ὄμμα, *ſerpents eyes.*

But now Mistris *Plutus* shakes them all by the hands, but
Those that had got wealth unjustly he looks awry upon;
But 'tis a wonder to see how he makes the old fools
Leap and frisk before him that can hardly go;
And now let us all dance for no man can now say to us
Our Hogheads are empty of wine, or our Barns of corn.

Wife. By *Haccata* I will crown thee too for thy news.

Car. Well, dispatch quickly, for by this the company is
At our Gates.

Wife. I'le go home that these eyes of mine may see him.

Car. And I with these leggs of mine will come
Marching before them. [*Ex. om.*]

Enter *Plutus Cramulus* and his *Wife.*

Plu. First of all we salute the Sun and next this happy
Soil of (*a*) *Pallas*, together with all the land of (*b*) *Cereopis*
That hath thus kindly received me.
It grieves us much to think of our former misery,
And the ill company we have kept, and how we have
Wandered up and down; but all this shall be amended
And the world shall see it was much against my will
To be kept in the hands of bad men.

(*a*) *So called from* Pallas Ἀθλιῶν.
(*b*) Cecrops *one of the* Attikes.

Crem. Out upon't, what creatures men are that are friends
To a man only according to his successe, every one I meet
Now smiles on me, and my hands are almost shaked off:
Who hath met me in the street to day without a complement? and all the old fools get about me and frisk.

Wife. Right worthy man, blessing attend thee, and us all,
According to our Countries custome I have brought
A small banquet to refresh thee with.

Plu. No sure, the first house I go with my eye sight into,
Ought to receive from me, and not I from it.

Wife. Will you despise our good will.

Plu. Within by the fire side, when we are rid of this
Rabbel of company, we shall have more leisure.

Wife. Indeed you say well, for they had like to have had
Me down for my Nuts and Apples but now. [*Ex. om.*]

Actus Quartus.

Enter *Carion* Solus.

Car. What a pleasure there is in living rich, especially to such as we that spend what we will; have still never the less left for it, fetch in nothing, but every thing runs in as it were of it self; our barns are full of corn, our Hogsheads full of wine, the jars full of oyle, pots full of Spicknard, and our purses full of mony, our rotten earthen Pots are now all silver, and the kitchin shines like Ivory. We servants now in stead of Counters play at (*b*) even or odd with (*c*) Gold, nor do we now wipe our tailes (*d*) with Pibbles, but choice herbs most delightfully. The worst is, my Master yonder within with his golden crown On, is sacrificing (*e*) a hog, a ram and a goat within, and There is such smoak and stink in the house, I was fain to Come crying out.

(*a*) Ὀικοθεν ἐνδεὴς ἐξεύρεσις. *the Scholio renders this from* ἐκφέρω *to us that carry nothing but of our house; but there is I think a better meaning in it, which is, because there is a god in the house, every thing is by Miracle repleniſhed still as it wastes; so the Prophet 2 King. 4. of the cruse of Oyle.*

(*b*) ἀρτιάσουν *of* ἄρτιος, *even equal in parts.*

(*c*) Στατῆρες, *Attick Coin, half a dram.*

(*d*) Λίθοις, *stones, or rather shels.*

(*e*) Σκορδίοις σκορόδιον, *garleek; and therfore I think it is* σκόρδιον *a Medicinal hearb, and good for the tenderness of those parts.* (*e*) Βουθυσῖ *from* βοῦς θύειν, *sacrificing a Bull.*

Enter *Justus* his *Boy* and *Carion.*

Just. Come child, follow me, and let us go to this God.

Boy. Who have we here making such hast towards us?

Just. A man formerly miserable, but now happy.

Car. He hath a good honest face.

Just. Yes sure, and am that I seem.

Car. Well, what's thy business?

Just. I would speak with your god a word or two, for I have received a great deal of good from him; I was left well by my Father, and supplied my friends In their necessities, and thought that they might be useful To me again in time of need.

Car. And what you fell into want, I warrant presently.

Just. Most certain, I did so.

Car. How did you do then, I warrant you were miserably used?

Just. Ye hit it right; for I was strongly perswaded That they that had so liberally tasted of my kindness in My prosperity, would make some return when my turn Of suffering came, but they all looked awry upon me.

Car.

Car. And laughed at thee I warrant.

Just. They did so, when they saw me (*a*) wither away.

Car. They'l do so no more, I warrant thee now.

Just. I am therefore come to thank *Plutus* for it.

Car. But prethee, what is the reason thy Boy carries this Old torn Cloak after thee?

Just. I come to consecrate this to the memory of *Plutus*.

Car. 'Tis the Cloak I warrant thou wert first (*b*) initiated In amongst the gods.

Just. No, not so; but I have suffered cold in it this Thirteen years I am sure,

Car. And what are these old shooes for?

Just. Why, these are a year old too.

Car. And so these are sacred too.

Just. By *Jupiter*, I think so.

Car. You'l bring him a brave gift. [*Ex. om.*]

(*a*) Ἄυος *to dry* Αὐχμὸς τῶν σκευαίων, *dryness of pots.*

(*b*) Ἐμυήθης *of* μυέω *and thence* μυσήεια *and* μυστικὸς, *it was the custome to hang up the cloaths in Ceres Temple, that thou first came thither in.*

Enter *Sycophantus*, *Carion* and *Justus*.

Syc. O (*c*) miserable man that I am, thrice miserable, Nay, a hundred times over miserable!

Car. O *Apollo* and the rest of ye, what doth this fellow aile?

Syc. Why, I am undone in this one day, and have lost All, and all by this god of yours; but if there be any Law left, I'le have him made blind again as he was.

Just. This is some knave I perceive oppresst with ill Fortune for his ill manners.

Car. Let him deservedly then perish like a thief as he is.

Syc. Where is he that hath promised to make us all Equally rich in one day, upon condition he might have his Eyes again, and hath in doing so, made us ten times more Miserable then we were before, I'm sure some of us at least.

Car. 'Tis because thou art a fool and a wicked fellow.

Syc. None of you were counted wise I'm sure till you got mony.

Car. How fierce this *Sycophant* is? his profession now will not get him (*d*) bread, and that's it.

Syc. You shall never scape me this day, I will have you Before the Justice, and hear you upon the wrack (*e*) confess the horrible mischiefs you have done.

Car. Alas, go and lament thy own condition.

(*c*) Δειλαιος *fearful, the Greeks use that often for Miserable fear, being the greatest of Miseries to Mankind.*

(*d*) Βιλιμιᾶ *of βῶ adverb and λίμος famine.*

(*e*) Τῦ τροχῦ στρεβλύμενον, *from* στρέβλος *stretched out from* στρεβλόω, *all of* στρέφω *to turn the same way by which men afflict one another, now it seems was formerly used.*

(a) Σωτῆρες σωτειρία σωτὴρ, used in Holy Scripture for Saviour, Salvation.

(b) Τείρωτος from τείρω, to rub or crumble away.

(c) The Ancients had great superstition to rings made and constitated for several things, as that of Gygas; Eudam⁹ a Phylosopher made som⁹ good against flattery.

(d) For lately he was the only man in Greece at other mens Tables.

(e) The Latine interprets it so, but the word is τίμαχος fruit, from τίμνω to cut.

Just. And by *Jove* (a) let *Plutus* be acknowledged of all *Greece* this day for throwing out all of your profession.

Syc. O wretch that I am, what must I make you sport too? I pray you, where had you that new Cloak you have on?

Just. Yesterday, one (b) thred-bare served your turn.

Just. I fear thee not, I have got now a ring of (c) *Endamus* That I wear here as a charm against thee.

Car. But yet against the biting of a *Sycophant*, I doubt Man hath no remedy of prevention.

Syc. Are these scorns to be endured! what do you stay here for, for no good to any body I am sure?

Car. Not to do you any good I am sure.

Syc. No, but to live upon me, and sup to night of that Which should have (d) been mine

Just. O then thou wilt split with malice, for thou art Like now to have nothing else in thy guts.

Syc. You say nothing, but all this while I smell a good Supper within of all manner of (e) fish and flesh.

Car. What's this he smels?

Just. I believe 'tis rather hunger and cold that's coming Towards him, that he smels through the holes of his torn Cloak, then any thing else.

Syc. Must I suffer all this reproach, O the gods! That an honest man and a lover of his Country should Be thus used.

Just. You a lover of your Country?

Syc. Yes, no man more.

Just. Answer me then.

Syc. Well.

Just. Are you a husband-man?

Syc. Do you think me mad to lead such a painful life?

Just. Are you a Merchant then?

Syc. I can counterfeit one, if need be.

Just. Do you then profess any art?

Syc. O *Jove* not I!

Just. Which way dost thou live then, that hast nothing To do?

Syc. Why, I take all business both publick and private Upon me.

Just. Who entrusts you?

Syc. Nay, 'tis my own pleasure.

Just. Thou art alwayes medling where thou hast nothing To do, and art hated of all men: with what confidence Canst thou then profess thy self an honest man?

Syc.

Syc. Ye (*a*) fool, do not I deserve well enough of the Common-wealth, think you, according to my place and Power?

Just. Yes, if medling with other mens business, and having none of ones own, be a good quality.

Syc. 'Tis every mans business to see the Lawes obeyed, and punish those that offend.

Just. The City appoints Judges for that purpose.

Syc. Yes, but who shall find them work? that is, bring in Offenders.

Just. He that will for me, for 'tis an Office bad enough.

Syc. Well, I am that man, and therefore judge if the whole business of the Common-wealth runs not through my hands.

Just. This City had an evil (*b*) instrument of thee; But wert not thou better live without this trouble, in peace?

Syc. O no, 'tis a sheepish (*c*) life to live without exercising our wits.

Just. And wilt thou never change this mind?

Syc. Not, if you will give me your *Plutus* that you have got, (*d*) and *Battus* his Sylphium to boot.

Just. Come, (*e*) give me your Cloak.

Car. Friend, he speaks to you.

Just. And next your (*f*) shooes.

Car. Again he speaks to you. *Syc.* Will no body help me?

Car. Yes, I am ready to help you off with them.

Syc. I am undone.

Car. See now what you get by medling with others Business is all so just lost again.

Syc. Take heed what you do, I have witness here by How I am used.

Car. Nay, your false witness have now forsaken you.

Syc. Wo is me, if I am left alone to you too!

Car. Now howl and roar, dost hear *Justus*? now give me thy old Cloak, and wee'l put it upon the *Sycophants* back.

Just. That cannot be, man; I have, you know, consecrated it to *Plutus*.

Car. By no means, 'twill become this fellow much better, and wee'l get a better Cloak for *Plutus*.

Just. But what shall I do with my old shooes?

Car. Wee'l hang those in his fore-head.

Syc. Well, I see I must for the present be gone, for ye are too strong for me, but I'le return and be revenged upon you and your god, for altering the government of Mankind, thus without asking the Senate or the Towns advice.

(*a*) Ὦ κέπφε ἢ λάρε, a lea gull.

(*b*) But for spies and false witnesses Courts of Justice could not stand.

(*c*) Περσαλὴς, presidente.

(*d*) Πρόβατικὸν ἱερόν.

(*e*) Battus built the City Cyrenes, for the which the Africans sacrificed σίλφιον, I think the hearb Benzoin, and it was afterwards the reverse of his coin, and I believe there lies most of the fancy.

(a) Παντοπλίαν rather my Armour or my instruments, so in Holy Scriptures, ὅπλα, instruments of unrighteousness.

Just. Now you are got into my (a) cloaths, run betimes, and get my place about the bath (a) and keep you warm; It hath been my place this many years I am sure.

Car. 'Tis his best if he can, but the Bath-keeper will quickly take hold (b) of him and throw him out of doors, I warrant you, come let us in and salute our *Plutus*.

[*Ex. om.*]

(a) Ὀρχιπεῶν ὄρχις and πεδάω, to take or bind by the stones.

(b) Συκοφαντρία, a she Sycophant or bawde.

(c) Οὐ λαίχουσα of λαγχάνω, to play at lots, ἔπινες ἐν τῷ γραμματι, you drink by letters; it was it seems as was noted, a custome to chuse Judges by letters put into a Box, and the drinkers get the trick to do so.

(d) Κατακέκαυμαι, I am burned up, and therefore his reply is τὸν κνίσμον τίνα, whence is this burning up, of κνίζω.

Enter Old *Woman*, *Chorus* of Countrymen, and *Cramulus*.

Wom. Good honest old Gentlemen, tell me if this be the way to the new god they talk of.

Chor. Ye are now come to the very house, good young Gentlewoman.

Wom. May I be so bold to call to speak with some of the House?

Cram. That's needless, for I am going in; but what's your business?

Wom. I am under a great deal of misery, and have been so ever since this god first began to have his sight again.

Cram. What's the matter, sure this is something amongst the (c) women, that the *Sycophant* is amongst men and of the same calling.

Wom. Alas not I!

Cram. Then thou art some she (d) drunkard.

Wom. You jest with my afflictions, and that's worst of all, I am withered away (e) with love.

Cram. Prethee who hath withered thee?

Wom. You must know, there was a young fellow with an honest good face, but poor, yet the truth is he gave me what I wanted, and I supplied him with his necessities.

Cram. What were they?

Wom. Why, truely he was not very importunate, only sometimes he wanted mony to buy him a Cloak, and sometimes a pair of Shooes, and sometimes his Sister and his Mother wanted cloaths, and sometimes bread.

Cram. Call you this nothing, this was love indeed.

Wom. Yes indeed, for he said he asked these things not for their value, but as they were mine, and so wore my very shooes for my sake, and to put him in mind of me.

Cram. This was a wonderful lover.

Wom. But now alas, his love is quite vanished, for but now I sent him Cheescakes, and bad the messenger tell him I would see him to night.

Cram.

Cram. And what ſaid he, prethee?

Wom. Truly, he ſent me my Cheeſcakes again, and bid me be ſure never to come to him more, and withal added this proverb, that once the (*a*) *Mileſii* indeed were Powerful.

Cram. A crafty fellow, he ſcorns ordinary (*b*) fair now, but would have devoured any thing when he was poor.

Wom. And yet heretofore this man would be at my Chamber dore every day.

Cram. To ſee what he could ſteal, I warrant.

Wom. No, he ſwore it was onely to here my voice.

Cram. By which he thought to hear ſome gift was coming.

Wom. And when he ſaw me ſad, he would call me his (*c*) Minion, his Deer.

Cram. This was when he had got thy ſhooes on, I warrant.

Wom. And at *Ceres* feaſt, when we were in the coach together, if any body did but give me a look, I was beaten for it all day, ſo jealous he was of me.

Cram. He would have no body enjoy your goods but he.

Wom. He would tell me I had ſuch fine white hands.

Cram. When they were reaching him out mony.

Wom. He ſaid my skin (*d*) naturally ſmelt ſweet.

Cram. Then thou hadſt ſome trick to ſweat wine.

Wom. He ſaid I had lovely (*e*) eyes.

Cram. This fellow is no fool, he knows how to ſtir up an Old (*f*) womans luſt, this was the right food to it.

Wom. Now gentlemen conſider, whether your god, do not do unjuſtly, to ſee a poor woman under theſe afflictions, and not help her.

Cram Say what thou wouldeſt have him do, and wee'l ſend for him.

Wom. 'Tis juſt that he ſhould make this young fellow deſerve as well of me, as I have done of him.

Cram. Why, he pays thee all at night ſtill I hope.

Wom. Alas, he promis'd whilſt he lived he would never forſake me.

Cram. He hath kept his word, for I warrant he doth not believe thou art now fit to be called a living creature.

Wom. Indeed I am (*g*) waſted with ſorrow.

Cram. Or rather dryed up with it and ſhrunk.

Wom. You may draw me through a ring.

Cram. That ring muſt be as big as the hoop of a Sive.

Wom. See yonder he comes of whom I complain thus, Hee's going to ſome feaſt I warrant.

Cram. It ſeems ſo, for he is very (*h*) fine.

(*a*) Ἐπὶ ἁλὶ χείμοι μιλήσιοι, *the ſtory is* Polycrates *K. of* Samia, *being to make war, counſelled the Oracle whither he ſhould take the* Mileſians *help, but he was anſwered, they were once ſtrong; ſo it grew proverbial to all that were worſted.*

(*b*) Φακῆ, *ſignifieth* lentiles.

(*c*) Νηπίειον βώλιον, *words of fondneſs.*

(*d*) Θάσιον ὄινον, *wine of a famous Iſland in* Greece.

(*e*) Τὸ βλέμμα καλὸν, *a good look.*

(*f*) Καπρέσης τὰ ϕρίκα of καπρίζω, *the ſow's grunting for the bore.*

(*g*) Κατατέτηκα of κατατείνω, *to extend, I am waſted.*

(*h*) Στέφανον δὲ ϕορῶν, Coronã & facem.

Enter *Young-man.*

Young. Save ye Gentlemen.

Cram. Let's here what he will ſay.

Young. O Miſtris mine! how ſuddenly are you altered? Grown gray I proteſt, ſince I ſaw you.

Wom. O miſerable woman that I am, how I am abuſed!

Cram. What, is it ſuch a long time ſince he ſaw you?

Wom. How long think you? he was with me but yeſterday.

Cram. Then this man differs from all others, for the More drunk he is, the quicker his ſenſes are.

Wom. O no, this is of late his uſual humour.

Young O *Neptune*, what waves, what wrinkles haſt thou got in thy forehead!

Wom. Prethee do not bring the light ſo near.

Cram. She ſays well, for if one ſpark ſhould chance to fall upon thee, thou wouldſt burn and crack like a piece of an Olive tree.

Young. How ſayeſt, wilt thou have a bout with me?

Wom. Where thou fooliſh fellow.

Young. Here.

Wom. At what game?

Young. At even or odd, how many teeth haſt in thy head?

Cram. I can devine that, not above three or four, I warrant you.

Young. Still thou art able to crack nuts, for a Mill hath but one tooth.

(*a*) Πλύνον με ποιῶν from πλύνω, to waſh, or a privy-houſe, or common ſhore.

Wom. You are uncivil thus to (*a*) empty all your villany and ill language upon me thus.

Young. You muſt get ſome body to make you clean again then.

Cram. O waſh her not by any means, for if her (*b*) paint were waſhed off, we ſhould ſee a face would fright us.

(*b*) Ψιμύθιον, that we call Ceres, and the ſame uſed now adaies.

Wom. For a man of your age you ſeem not to be very wiſe methinks.

Young. He hath been (*c*) tempting thee, and playing with thee I believe, and thou findeſt he is old and can do nothing and ſo thou deſpiſeſt him.

(*c*) Τιτθίων ἐφάπτεται, put his hands in thy neck.

Wom. By *Venus*! never touched me, thou wicked fellow.

Cram. No no, I were mad to offer it, that were to make a Quarrel between you and your Miſtris.

Young. Alas, I defie you for that, I love her ſo it's impoſſible.

Cram. She accuſes you though.

Young.

Young. Me, of what?

Cram. Of all manner of reproaches, and that you hit her in the teeth with that proverb, that once the *Milesi* were ſtrong.

Young. Well, you ſtrive to win my girle from me, I ſee, but I will not contend with you for her.

Cram You ſlight her, I ſee.

Young. No, I reverence her age, or elſe no man ſhould carry her from me, and ſo I give you joy Sir, and farewell.

Cram. He's weary of her company.

Wom. And yet who is fitter for it then I am?

Young. I'le change no more words with ſuch an old divel, that hath been (*a*) a whore this ten thouſand years.

Cram. Yes, but as they ſay, now you have drunk the wine, methinks you ſhould be content with the lees.

Young. Yes, but this lees is fowler and more corrupted then ordinary.

Cram. What remedy?

Young. We'l try, I am going in to ſacrifice to *Plutus*.

Wom. I have a word or two to ſay to him too.

Young. Nay, then I'le not go in.

Cram. Have a good heart man, ſhe cannot raviſh thee.

Young. No, I have (*b*) tam'd her pretty well.

Wom. Go when you will, I'le follow you ſtep by ſtep.

Cram. O *Jupiter*! how this old woman ſticks to him Like an Oyſter to a ſtone. [*Ex. om.*]

(*a*) Διεσπεκλωσθῆν defiled, lain with.

(*b*) Ἱκανον ὑπεπίτην χεῖνον, the Metaphor here is taken from ſtopping a veſſel that the wine may not fly, from πίτθω to ſtop a hole with pitch.

ACTUS QUINTUS.

Scene I.

Enter *Carion* and *Mercury*.

Car. Who is this that makes ſuch a noiſe and knocking at dore, I can ſee no body neither, ſure the dores do not make this noiſe themſelves.

Mer. Stay *Carion*, I ſay I muſt ſpeak with you.

Car. O! is it you that have made all this ſtir?

Mer. I could have come in whither you had opened the dores or no; go take your heels and run and call your Maſter and your Miſtris hither preſently, and all the Servants, nay the very dog and the hog too.

Car. What's the matter?

Mer. Jupiter hath given command you ſhould be all tied together and thrown into the Dungeon.

Car. A bliſter upon thy tongue for this news, why does *Jupiter* threaten us ſo horribly?

Mer. You have committed the greateſt of all wickedneſs; For ſince *Plutus* began to ſee, men have quite left to offer frankinſence, lawrel, bread, fleſh, or indeed any kind of Sacrifice.

Car. Nor never ſhall any more by my conſent, for before this day you never made any proviſion for us, or gave us a word of true Counſel.

Mer. I know not what the reſt of the gods will do, but for my part I am ſure I am almoſt ſtarved.

Car. Why, now you will begin to grow wiſe, and know the world.

Mer. Heretofore, ſo ſoon as I was up in a morning all the bawds and whores uſed to bring me preſents of all manner of good things, nothing was too good for *Mercury*, and now I am ſo ill maintained I can ſcarce go upon my legs.

Car. Ye are right enough ſerved, for returning evil ſtill to thoſe that you have received good from.

Mer. Alas! what is now become of all thoſe cuſtards that uſed to be made againſt my feaſt.

Car. 'Tis in vain to let your mouth water at thoſe things now they are gone and paſt.

Mer. O the troops of Victimes that uſed to be brought to my Altars!

Car. Now how will you do to dance upon the (*a*) skins full of wine with one leg.

Mer. O the warm bowels and entrails I uſed to devour heretofore.

Car. You have a pain in your own guts to think on it.

Mer. What pleaſantly compounded draughts I have had.

Car. If thou ſhouldeſt taſte once again of them, we ſhould never be rid of thee.

Mer. Stand my friend then, and help me, I am one that loves thee.

Car. If I knew how, I would.

Mer. Help me but to a little of that victuals that you are ſacrificing within to *Plutus* in ſuch abundance.

Car. I dare not carry any thing out of the houſe.

Mer. If you ſteal a little out of your Maſters cup their's no hurt, I'le caſt a cloud over you, that no body ſhall ſee you.

Car.

(*a*) *It ſeems it was a play at* Bacchus *his feaſt to lay skins fill'd with wine upon the ground, and to try who could ſtand upon them with one leg, being ſubject to roll from under their feet.*

Car. You have been uſed ye villain I ſee to pardon and conceal the theft of all thoſe that would ſacrifice half of it when they had done to you, this trick hath got you all you have.

Mer. Is not that fair to devide?

Car. Yes, but you would be loth to take part of the blowes I ſhall have for ſtealing it; if I am taken playing the thief there, you all leave us.

Mer. O do not torment me thus! now you are hapy your ſelf, you ſhould rather help me to ſome place in the houſe amongſt you.

Car. What, would you leave the gods for ſuch company as ours?

Mer. Yes, for 'tis much a happier being.

Car. But to run away from them and your Country methinks is not ſo handſome.

Mer. That's a mans Country where he can live happileſt.

Car. But prethee if thou wert amongſt us, what good couldſt thou do, what office wouldſt undertake?

Mer. Any thing, I would be porter to look to the gates.

Car. We need not keep any body out now, they that have plenty, bid all wellcome.

Mer. Make me a Merchant then.

Car. VVe need not trade, nor ſoul our fingers with mony, we have all we wiſh, *Mercury* is no mineral we ſtand in Need of now.

Mer. Do you want a ſubtile man to manage your affairs?

Car. VVe have no need of craft neither,
But rather of Candide people.

Mer. Do you not then need a guide in difficult matters?

Car. VVhy, you forget your ſelf, *Plutus* ſees again now.

Mer. Let me then be the inventer of your Playes and (*a*) Muſicks, how ſay you to that? *Plutus* I am ſure VVill have need of thoſe delights.

Car. On the contrary rather there will be no need of Mens ſtudying ſuch arts now, for they are invented to get bread, and a living out off; Though our great men now adayes affect ſuch things to get themſelves (*b*) a name for ſcience and virtue.

Mer. Is there no way for me to be brought into the Houſe then?

Car. Yes, now the Sacrifices are paſt, if you will go to the well and draw water, you ſhall have the waſhing of the Tripes; but ſee then you be wondrous diligent. [*Ex. om.*]

Enter *ters.*

(*a*) Ἀγῶνας μουσικοῖς καὶ γύμνασι, *contentions of excelling in arts:* γύμνοι, *becauſe in thoſe games they uſed to be naked.*

(*b*) Ἐν πολλοῖς γεγράφθαι κἀμμασιν, *to be written to in many titles for arts, though the* Scolio *ſeems to think it relates to the chuſing of Judges in* Athens *by let-*

Enter *Joves Prieſt* and *Carion*.

Prieſt. VVho can tell me where *Cremulus* lives?

Carion. Now friend, what's the matter?

Pr. Friend ſaid you, in good time, you'r my friend indeed to get *Plutus* his eyes again, and now I am ready to ſtarve, though I am one of *Joves* own Prieſts.

Car. VVhy, what's the matter?

Pr. VVhy, every body now is got rich, and grown idle, and no body now comes with a ſacrifice for good ſucceſs in his journey, nor that he may caſt his enemy at law: VVe may lock up our dores, *Jove* will have no more ſacrifices, nor no body comes as I ſee, except whole troops that come to ſhit at the dores, that they'l come out of their way for.

Car. VVhy, then all they leave there falls to your ſhare by your place.

Pr. Nay, I have taken my leave of *Jupiter*, and mean to come and live here.

Car. Take courage, man, all will be well again I warrant you; for your *Jupiter*, your (*a*) Saviour, or at leaſt that you mean and worſhip, is in this houſe, I'le aſſure you.

(*a*) Σωτὴς ὁ σωτὴρ.

Pr. That's good news.

Car. Stay a little, and you ſhall ſee wee'l put *Plutus* in *Jupiters* Throne, and do you light the torches and you ſhall go before him, juſt as you did the tother, and all will be well.

Pr. This I think very fit to be done.

Car. VVe'l in, and call him out to the Temple. [*Ex. omn.*]

Enter Old *Woman*, *Carion*, and *Chorus*.

Wom. VVhat ſhall I do?

Car. Do? why, carry theſe pots upon your head, and go carefully with them, and ſet them upon the Altars readie againſt *Plutus* comes to the ſacrifice, and make your ſelf as fine as you can.

Wom. But what becomes of the buſineſs I came here about.

Car. Come come, all ſhall be according to thy mind, And the young fellow ſhall be with thee again at night.

Wom. If you will promiſe me that, I will do any thing.

Car. Other pots uſe to have their ſcum upon the top, But theſe as they ſtand upon her gray head look as If they had their ſcum at the bottome.

Chor. All is now done, there onely remains now that we follow the reſt of the company ſinging & dancing. [*Ex. omn.*]

FINIS.

A Short Diſcourſe on the preceeding Comedy.

THE wiſdome of the world in all ages, and their precepts of life, lies wrapt up in their Muthology, even as ours at this preſent is contained in the Holy Scriptures; except that God in his mercy to us hath delivered us thoſe truths of which they had but the the Tipes and Figures: But yet of ſuch efficacy we find their Fables to be, that even in the darkeſt Times we cannot but ſay, that the ſoul of man had light enough to underſtand the bounds and rules we ought to live within, and the end we live for: ſo that we may truly ſay, ſince God made man, he never left him without ſuch a ſufficiehe Conduct as might well ſerve his turn, till in his great grace and bounty he ſhall think fit to ſend him a better; nor was it leſs then divine wiſdome in him at the firſt to ſend the weakeſt lights to prepare the ſoul of man for thoſe great ones ſince delivered unto them, and to let *Gentiliſme* as it were uſher in *Chriſtianity*, that Mankind might be prepared with the weight, form, and matter thereof, and want nothing but the ſtamp of his *Meſſias* upon him for his everlaſting perfection. Now amongſt the ancient Fables, I find none that better unfolds the nature and ſtate of Mankind then this, which *Ariſtophanus* takes for the ſubject of his Comedy; nor perhaps any that comes nearer to our own ſacred Scriptures. *Plutus*, the Tipe of *Wealth* and *Plenty*, is ſaid by *Jupiter* to be deprived of his Eyes, for aſpiring to enthrone himſelf in his power and wiſdome, that which at the firſt we read threw down the Angels, and next to them him, and in him that poſterity that was created almoſt as happy as thoſe Angels; ſo that *Plutus* with his *eyes open* may allude to us *Adam* in his *Innocency*, his *blindneſs* our *fall*; and his being brought to *Eſculapius* his Temple to receive his ſight again, may not unfitly emble to us our ſeeking of a *Saviour* to bring us into that State again we fell from: But yet further then in this conſideration, which I hope will offend no body, we will not uſe compariſons, but

proceed to our intentions, which are to conſider the *World* as it ſtood with *Plutus* his *eyes open*, and as it now ſtands with his *eyes out*. The law of Nature is, that which in all ages Philoſophy hath aimed to find out; for though the world ſtands now upon another bottom, and we live ſo wholly by our own agreements, that it is impoſſible to bring it into the practiſe of life any more, yet were it of wonderful importance to every ſingle man, his buſineſs in this world being onely to know himſelf, and his own being, to know what he was before he made any bargains with other numbers of men, to take what principles they thought fit to impoſe upon him; but certainly to find this law of our natures, which like an old Record hath lain ſo long in the duſt, till the letters are worn out, and the language forgot, is a thing of great difficulty, eſpecially conſidering that our ſenſes and the faculties of the mind that flow from them, are given us for the uſe of Life, and not to examine what that Life is; they can look forth and diſtinguiſh of objects abroad, but cannot look back, and reflect upon themſelves: My Eyes teach me to ſee, but ſhew me not what Seeing is; and I Hear with my Ears, but cannot hear what Hearing is, nor indeed is there any thing in this world can teach us by it ſelf what it is; for if it were not ſo, I cannot find what bounds could be put to Humane knowledge, the which both by the failings in our ſelves, the Muthology of the Ancients, and even our own ſacred Stories, we ſtill find for aſpiring beyond its tearms hath been caſt into chaines: The beſt way therefore for man to make diſcovery of his own ſimple eſtate and condition, as it ſtood before he brought himſelf into ſlavery, will be firſt to rank himſelf again with the reſt of his fellow creatures, in their manner of enjoying the benefits of this life, and as they do, to reckon that divine providence out of that ſame earth, whence their generation came, hath likewiſe without their care provided nutrition to lead our natural lives on to thoſe tearms and limits nature hath ſet them; and hence we ſee the Goſpel, that was the ſecond Covenant made with Mankind, for the reſtoring him again to his ſimplicity of life, for illuſtration of the excellency of a natural ſtate and condition, brings the Lilly of the field, that neither toiles or ſpins, to exceed *Solomon* in all his glory; and further argues that the Fowls of the Air neither ſow nor reap, nor gather into barns, and yet your heavenly Father provideth for them; and do not you much exceed them? that is, are not you much more

more capable of living contentedly in common, according to the Law of Nature, upon the fruits and benefits of the earth, then they; for the truth is, though those words did generally relate to the casting of Mankind upon the providence of God, and not to rely upon his own care, yet I doubt not but all his precepts of that kind had also a respect to that day when Christ shall come and finish the work of a second *Adam*, when (as the Text saith) he shall have put down all rule, and power, and authority; that is, what ever we now call Propriety and Right, except the common natural right of other creatures; for to the same peace that Mankind at first enjoyed we can onely be restored by being put into the same state and habit of life. Now we find in *Genesis*, that the dominion given to man over the world, did not extend further then the making of food of that which hath sensitive life; *I have given you every herb bearing seed which is upon the face of the earth, and every Tree in the which is the fruit of a tree yielding seed, to you it shall be for meat*: Neither was this deed of gift of the fruits of the earth more particularly to man then his fellow creatures, for in the following verse, *to every Beast of all the Earth, and to every Fowl of the Air, and to every thing that creepeth upon the earth wherein there is life, I have given every green herb for meat*: Neither was this first natural estate of man unknown to many where the Holy Scriptures never came, for the foundation of *Pythagoras* Philosophy we find is the same, and hath had the fortune to continue in the *Eastern* parts to this day, when it could not do so with those that had it immediately from heaven; likewise *Hæsiod*, with a kind of divine spirit tells us, that Humane sustenance, if there were any Humane temperance, might lie in so narrow a compasse that he should not need to put his Oxen and Mules into the yoke of slavery, if it were not a curse that *Jupiter* had laid upon him for *Prometheus* bold theft of fire from heaven, the knowledge of good and evill, that is, the stating of it himself as he thought fit; for we find not that God put any confinement to the thoughts and soul of man, to the matter of seeking good and evill in the natural speculation into himself, or any of the creatures, that were his companions, but on the contrary gave encouragement towards it; for we see he had leave to call the creatures before him, and give names to them proper to their natures and habits, and by that means to propogate the art of *Etimology* in the world, that being the first principle upon which all

Humane ſcience is built; but ſo ſoon as he came to eſtabliſh his Morals, it was that unhappy Philoſophy that cauſed both all his own ſorrow, and that of other creatures, for our pride and ſelf opinion firſt taught us to practiſe Tiranny and blood-ſhedding over other creatures, the next thing that followed was perſecution and ſlavery of one another; neither did man then onely learn to deſtroy man, but by his example other creatures learned the ſame cruelty over one another; for in the image of the ſtate of innocency, we find it received, that man did not fall alone, but the whole world fell with him; *Cain* gave an example of murder to the next Bird or Beaſt that was ſtronger then his Brother; and I remember it to be an obſervation of the ever renowned Doctor *Hermit*, that thoſe creatures that are moſt in ſociety with us, learn our luſt and habits of life of us, even to ſuch a degree that we ſee Dogs and Swine vary from the appointed times of generation ſet by other creatures, and are at any time (as Man is) capable of it; now when man, or a few men, by Strength or Eloquence had ſubdued many, the next thing that followed, was that unhappy thing we call Propriety, to ſuch a part of the world as they could maintain; and here it was the ſoul of man, that was born to know onely the oppoſites of pain and pleaſure, as they were confin'd to his bodily Eſtate, grew to fix them moſt unhappily upon all things without him, untill his life became capable to afford him nothing that was ſimple, nor is he able to enjoy any thing for fear of its oppoſite, that like a terrible ſhadow (much longer then the ſubſtance) walks ſtill along with his happineſs; for ſo ſoon as the names of *Wealth* and *Poverty* were deſin'd in the world, all manner of Appetites, like a Sea, when a Sluce is plucked up, came in upon Mankind: True it is, one would think that the intentions of Propriety were to keep away the notions of Poverty, till upon ſecond thoughts we find it impoſſible that men (having ſuch unequal ſouls) ſhould ever be ſatisfied that they have equal parts in any diviſion, and ſo conſequently deſire to encroach till ſome where there falls out to be ſcarcity; whereas in the life of man, in common right, there is no ſubjects; for ſuch paſſions, or if it were ſo, that precincts were able to preſerve us from one another, yet Ambition we ſee teaches us where we cannot enlarge the quantity of our Territories, to ſeek ſtill ſome way to improve the quality thereof, that by that means when we cannot excell our neighbours in the extent of power, we may make them

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ſtoop to us for ingenuity, the moſt dangerous and certain rule of making ſlaves of one another; and this is not a little evident in the invention of Tillage, a thing which as the ſtate of the world now ſtands, is queſtionleſs the greateſt of its policies, though if we look back to the firſt eſtate of Mankind, nothing perhaps is a greater miſchief to it, for we find not bread to be ſuch an eſſential ſuſtenance to the body of man, but that by experience it can ſubſiſt without it; and moreover, we find not by *Herodotus* and *Diodorus Siculus*, that in *Egypt*, from whence they ſuppoſe Mankind at firſt to have come, but that it was of late in Cuſtome; nor which is more, do we at this day find that any of the moſt *Southern* Climates have a ſoyl that will bear any of thoſe grains which we count our life in theſe *Septentrion* climates, ſubſiſts upon; and therefore rather for the ſatisfying of the mind, then other neceſſity, thoſe that make voyages thither make ſome thing as like it as they can of any thing that comes next. So that I often with my ſelf conſider it as the greateſt of our infelicities, when for this thing, and for many more that are of no greater importance then it is, man hath brought toyl and labour and conſequently ſlavery upon his poſterity, and all for the want of fore-ſight what neceſſities the ſcarſity of the contents of our proprieties would caſt us upon; men when they grew too many for the ſpot of earth they were upon having no other way but by forcing it with ſeed to feed themſelves; and by the eternal providence of revolution, to turn that food again into nutriment to keep the wombe of the earth ſtill open and prolifick to them, ſo that one in a homely phraſe made a good expreſſion of Humane life, when he ſaid, Our buſineſs was onely eating to ſhite, and ſhiting to eat. Now though we ought to receive thoſe curſes, that it pleaſeth God to lay upon us for our rebellions, with patience and ſubmiſſion, yet ſure it is a great miſtake to call them Bleſſings, and by that means exalt our ſelves from thoſe very means that are given us for our humiliation; for ſo is it with us when we admire our ſelves for our Arts and Inventions, which at the beſt are but ſupports to our infirmities, diſpiſing innocent life whereever we hear of it with the title of Barbariſm; inſomuch that I have often thought with my ſelf, that had we now a viſion of the garden of *Eden*, and *Adam* ſeated in it again with all his felicity, we ſhould, for the poor wretch his good, deſire to teach him ſome of our good manners and good huſ-

bandry: But to cure our ſelves of this pride of ſpirit, I know no better an example then the Hiſtory of the *Rechabites*, *Jer. chap.* 35. who were Sons, or as ſome interpret, Followers of *Jonadab* and his Philoſophy; theſe people, as is there expreſſed, lived in Tents, and by their particular laws were both forbidden the uſe of Wine and Tillage, and denyed ſo much as to come into ſociety with the *Jews*, when the Prophet preſſed them to it, and yet ſo great a reward God Almighty thought fit to give to their obedience to their Fathers, and the temperance of their lives, that he promiſeth them in the end of the Chapter, *Jonadab ſhall not want a man to ſtand before me for ever.* Neither is this all the evill conſequence that hath followed for the altering and dejecting the mind and ſoul of man from its firſt eſtate, for if we take Tillage in its larger ſenſe, for what ever is an unnatural and forced uſe of the earth, we may then involve almoſt all the nutriment to which now the body of man is habituated, and not onely its nutriment but its luxuries. And having changed the fruits of the earth, I cannot doubt but we have therein alſo changed our own bodies, and conſequently making a new digeſtion, we have now no longer our firſt natural thoughts and ſpeculations: I think it therefore no wonder, that in ſtead of a natural way of arguing and concluding, men ſhould take the rule of their lives from Phanatique thoughts: I wonder not at all how I have got the notion of a Spirit, a thing that is nothing that hath place, and no dimentions, that is obvious to my ſenſe, and yet is inſenſible; I wonder not that my Faith is my greateſt certainty, and that the price upon which my Soul depends, is as the Apoſtle ſayes, *the evidence of things unſeen*; though all this be againſt ſenſe; for all this I will allow the habits of my new education may have now made to be my nature and conſtitution; nor do I for this pay a leſs reverence and reſpect to the truths of what I now am bound to believe, that I come thus to think of them; for the truth it ſelf of theſe things did but begin with the change of Humane nature in Paradiſe; for the truth of our immortality after death could not commence before we knew we ſhould die, and therefore not unaptly (in my opinion) have ſome of the beſt Philoſophers thought it demonſtration enough for ſupernatural things, that we are able to think of them, it is evidence enough that the ſoul is immortal, that the Soul it ſelf thinks ſo, its ſelf; and the knowledge of it ſelf were created together. I know it will be urged here, Is every

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thing ſo, becauſe I think it ſo? my conception then can give reality to any thing, that hath no being. I anſwer to that with another queſtion, Do I believe what I think? I believe, if I do, I doubt not of the truth of it, for I queſtion not to be able to remove mountaines, when I have faith enough to beleive I can; but the difference in matter of Faith, as I ſuppoſe, lies, in that it is one thing to believe a thing, and another onely to beleive that we believe it, and a third onely to ſay we believe it for private cauſe or intereſt beſt known to our ſelves; and for the nature of Humane Faith, we have no one more pregnant example then of the Father in the Goſpel, who ſaw a miracle done by our Saviour upon his own Son, and moreover received a promiſe that all other things that concerned his good ſhould as eaſily be effected as that, if his faith were perfect, and yet he confeſſed in tears that he had belief and unbelief upon him at one time; *Lord I believe, help my unbelief.* And the truth is, the ſtate of Faith, even amongſt the moſt Holy, ſince the fall of man, hath been much after this manner, and ſo untill the finiſher of our Faith ſhall come, it is likely to continue: for we ſee St. *John*, even in the midſt of his ſufferings for Chriſt in priſon, ſent yet two of his Diſciples with this meſſage, *Art thou he that ſhould come, or do we look for another?* ſo that it is hard to ſay whether men themſelves know what they believe. But now to return from this little digreſſion, with an explanation of my ſelf in theſe arguments that went before, and ſought to prove, that from natural cauſes or changes of food and education, man may have fallen from his firſt eſtate and happineſs; I would not from hence be thought to diſappoint God of his eternal degree, by which he hath ordained through ſeveral eſtates and trials to bring us to himſelf; but on the contrary, I do conceive thoſe ordinary means to have been the inſtruments of that decree; nor do I doubt, but when his will and pleaſure is, he may again by ordinary means, reſtoring us to our firſt habits of life, and the Earth to her firſt Airs and nutrition, bring the ſame Mankind back to innocenſe, and make the ſame garden of *Eden* again Paradiſe; and an Apple from the ſame tree, cure the deſeaſe that the firſt Apple brought into the world. The moſt learned Phyſicians of theſe late times, are many of them of opinion that the venereal diſeaſe that came not many hundred years ſince by contagion into the blood, and hath ſince been propagated with our poſterity, not being a thing inherent to the fabrick and

conſtitution of man, ſhall in time wear out, and the humour being ſpent, vaniſh at length quite away, with as much wonder as it came at the firſt; and ſince the time that I have lived in the world, which is but a ſhort meaſure of a ſlow revolution, I have obſerved a ſenſible decay of it, both in regard that I have heard many ſay, It is not ſo ſuddenly gotten as it was, and alſo in that when it is taken, the Malignity of it is now grown ſo weak, that every remedy that before uſed to fail, is now a certain cure. Now I know no reaſon nor contradiction to Holy Writ, that if a diſeaſe, that is, a piece of diſſolution, ſhall have this natural courſe and termination, why ſin and mortality it ſelf ſhould not have the like: nor can I, when I ſee the wonderful and various effects of nutrition in our bodies, but believe the ſame nutrition as powerful in our ſouls; when I put a piece of bread in my mouth, how many ſeveral commiſſions hath divine providence given unto it? there is not a part in my little world, but it hath a meſſage to deliver to it, it not onely takes care to ſupport my vitals and limbs, but even my excreſences, my hair and nailes; and ſometimes again the ſame morſel (like the Prophet *Jonah*, againſt its will) is ſent to deſtroy the City: Now, if ſuch be the force of digeſtion upon the body, how ſhall I think it leſs upon the mind of man? and though the world have been ſubject to believe the ſtars to be the miniſters of the divine ſpirit, in governing of the world, yet I confeſs I cannot look over my head but under my feet for thoſe diſpenſations; whatever comes not imediately from the throne of God to me, I expect to receive from his foot-ſtool the earth: And hence methinks, by the way, we may find that it hath not been altogether without ground or reaſon, that ſome have thought that after the temporal kingdom which our Saviour ſhall hereafter have in this world, mans immortality ſhall again begin in the ſame world where it firſt failed; St. *Paul* ſayes, *we ſhall all be changed*, and changed *in a moment*; or rather indeed, as it is more conformable to the original, *we ſhall be all reconcil'd*; and theſe words do not onely go down to our graves with comfort, but likewiſe to thoſe who at that day ſhall be found upon the earth, for theſe corruptible bodies of ours are certainly as eaſily reconciled to the divine will whilſt they are in this world, as raiſed again to glory hereafter. And here I think it is time to return again to that which gave the occaſion of this diſcourſe, where Man in his own firſt nature and his fall from it, is repreſented in *Eſculapius* his reſtoring *Plu-*

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to his eyes, where we with great ingenuity find expreſſed by *Ariſtophanus* the ſuddain reconciliation of the world, inſomuch that the juſt man changes thoſe rags he hath ſo long worn with the *Sycophant*, for that rich attire his flattery and lies had got him; and likewiſe, that after that day there was no poſſibility of any longer counterfeiting the paſſions of the Soul, to give ſorrow and pain to our lives, and bring deceit and a falſe ſelf-opinion upon others: For we ſee the *Old woman* in the ſame minute was put out of countenance, that ſhe ſhould at her years expect a lover; and likewiſe concerning Arts, both Speculative and Mechanick, that Want was the Inventer of them, nothing ariſing from the mind of man from any principles of truth, but to make himſelf acceptable to thoſe to whom he is now become ſlave to ſo high a degree, that like dogs we are fain to take our bread from the hands of others, and that perhaps ſuch only as they cannot eat themſelves, either through their abundance or curioſity; and, this men are fain to deſerve, either as they can find out ſomething for their Maſters to govern and grow powerful by, or ſomething to entertain and paſs idle hours, when their tyranny and ambition cannot; men have not only Hands of ſeveral Profeſſions, but even their Souls are alſo of ſeveral Trades; ſome are Compilers of that they call Law, ſome Compounders of Medicines, or rather poyſon; and, which is worſt of all, ſome are Divinity-makers, and turn oft the ſacred Scripture into all faſhions, the which certainly, though it be one of the beſt Callings in the world, is yet one of the worſt Trades; and accordingly we find in this Comedy, when *Plutus* had his eyes again, how ſoon it was ſtarved: and the ſport of all is, that all this which the Great ones firſt invented to govern by, is now by long ſucceſſion wrought into ſuch a ſubtilty, that it is grown to govern them that thought to govern by it; and ſometimes too, not only by neceſſity, but through real opinion of the thing it ſelf: ſo natural is it for men, firſt to make lies, and afterwards come to believe them themſelves; the which *Mountain* excellently compares to Boys, that dreſs up one of their companions, and black his face, to repreſent the Devil, to make themſelves ſport; and when they have done, run away for fear of him, and forget that it was the Idol of their own hands: Now notwithſtanding that it appears that men are ſo wholly caſt down from their firſt natural eſtate, that our beſt friends (our Senſes) are no longer to be truſted, a worſe condition than which for a

living creature is, ſure, not to be imagined: It is wonderful to ſee for all that, how that part of the world whoſe natures are under the bondage of education, do deſpiſe the reſt who ſtand free, with the title of Barbarous; ſome out of an intention of charity, and others with ſcorn and vanity praying for them as a loſt people, wiſhing to have them brought home to their own condition; not unlike to a friend of mine whō I went to ſee in the Fleet once, with intention either to deviſe a remedy with him, to bring him out, or at leaſt to comfort him againſt the misfortunes that had brought him thither; but, contrary to both thoſe intentions, he began with me, and the many conveniences and ſafeties of that life, and by what arts and difficulties I was to get thither for my everlaſting preferment; And certainly, not unlike to this confidence is that of thoſe who would have us change the principles of Nature for thoſe of Education, to change our bodies when they are hardened againſt wind and weather by the natural armour of our own skins, and reduce them to ſuch a tenderneſs, that the robbing of other creatures of all their cloaths is at length ſcarce ſufficient to defend us from the cold; to bring our ſenſual pleaſures and appetites to ſuch a niceneſs of food and diet, till it be harder to ſupply their luxury fo. that ſhort time of life we now enjoy, then it was in the firſt age to ſuſtain that nature which for its continuance got the name at leaſt of Immortality. Neither indeed, ſince the coming in of Propriety, the firſt thing that brought want, and conſequently traffick, and then war into the world, do I find that the courages of men have been more tryed to ſupply neceſſities than they are in the ventures they have made for their luxuries: What ſhall I think of him that firſt ſet upon an Oyſter, and put the living fiſh into his belly, ſcarce killing it ſo much as with his teeth? or that will eat Frogs, and truſt to his judgment in knowing them from their neareſt kindred Toads, or Muſhroomes whileſt they are called Toad-ſtools; and for ſuch inventions as theſe is it for the moſt part that men account themſelves more civilized then others; and what is this but to ſet up our depraved natures to judge and condemn that truth and ſimplicity we were firſt created in? And in like manner, if that part of men who excel in Arts and Manufacture, ſhall from thence extol themſelves, and (which is now a common thing) ſeek conqueſt over thoſe who live happy without ſuch inventions, becauſe they feel no ſuch wants, the very argument they ſeek to prove their excellence

excellence by, discovers their misery, by so much as it is a happier state of mind not to want, than to have minds still working how to supply our wants; and therefore here with wonderful ingenuity *Aristophanus*, when *Plutus* is restored to his eyes, finds no office for *Mercury*, that before was instrumental to so many actions of Humane life: It was proverbial in *Greece* of old, Λιμὸν ἀπυχίας δεῖν ἀνθρώποις τέχνη, *Humane Arts brought in Humane Sorrow.* And last of all, the strongest argument that men fetch to make conquests over other nations, is from the necessity of communicating their speculative Philosophy delivered by their teachers, bringing their Authority from men for the most part both against nature and experiment, until Humane ratiocination became nothing but agreement; not much unlike the Art of a Fencing-School, where the Master teaches both the offensive and defensive part, so that the Scholars are able to make a good shew of learning amongst themselves, their weapons, and their guards and motions being agreed upon; but if a Country fellow happen to come in with a Flail, the vanitie of that Art is soon discovered, and he drives the whole School before him; and such (in my opinion) is the end of the Schools of the Professors of Learning, when men examine their confidence, as it were step by step, by the grounds of nature, and true experiments, and not by their own tearms and principles, except it be in such matters as are delivered by a higher Authority than Reason, the which admits of no discourse, but what is both to the prejudice of the things themselves, and the destruction of Humane reason, by letting it take a habit in doubtful principles and false conclusions: the which once got, like an ill disease that follows us through all Aires and Climates, so doth it go along with us in the resolution of all the most important questions of our lives to our absolute destruction: How ungodly a thing then is it for one nation or one man to press such questions upon another as have no answer, and to impose what we our selves have received by faith upon the reasons of such as yet by the divine assistance are not brought further then the degree of natural men? And of this, what cruel examples have those that are followers of the two eminent Prophets for truth and falshood, *Christ* and *Mahumet*, brought into the world; so unchristian-like have been the means of late for the bringing in of Christ, that it is more then to be feared that those that have brought salvation to others, by it have brought perdition to themselves; so that, in the

conquest over the *Moors* and *Indians*, it is a question whether the Heathens that are saved, or the Christians that are damned, are most in number; for what can man deserve worse from God Almighty than in seeking for self-interest to bring in his Prophet, by means both contrary to the Doctrine of that Prophet, and the example of the Prophet himself: Ought we to raise war in the behalf of him who to save his own life might have had legions of Angels to have fought for him, if he would have prayed to his Father for them? the which, that he might not destroy the temporal peace of a nation, he refused to do. How slow therefore ought men to be, till they have certain revelation that they are the instruments chosen for that purpose, in pressing the conversion of others to the doctrine of their own Prophet! how fully convinced soever they themselves are that there is no felicity in the life to come, but what is built and founded upon that Faith; since, though it be fit for every true believer to have that assurance in himself, yet is it ill done of them to make desperate conclusions of such whom God himself sees it not yet time perhaps to require more than an universal worship from. For, such we see his mercy hath been to the ages past, that we find in *Hebrews* 11. where there is a large account of all the degrees and measures of Faith in the world, both before the Flood and a long time after, there was a kind of faith rewarded then in such who had not received the promises; and these were Saints of no less magnitude then *Abel* and *Enoch*: the chief substance of whose Faith, as it is expressed in that Chapter, was, that *the world was framed by the word of God, and that things which are seen were not made of things which do appear*: Now with this Faith the Ancients, whom we commonly call Philosophers, (and I hope were Divines, and are now Saints,) did almost in the very words all of them concur; *Antiphanus*, a Disciple of *Socrates*, Θεὸς ὁ δὴ τί ἐστιν, λόγῳ οὐδεὶς οὐδεὶς ἐκμαθεῖν ἐξ ἑνὸς δύναται, *God is like to no substance, and therefore no man can express him by any similitude or effigies.* Xenophon, Ὁ γοῦν πάντα σείων καὶ ἀτρεμίζων, ὡς μὲν μέγας τις καὶ δυνατὸς φανερὸς, σώματος δὲ οὐδὲν μορφὴν ἀφανὴς: *He that with such wonder and terrour moves the world, is notwithstanding himself, how mighty soever, comprised within no form or substance.* Dion. Cassius, ἄῤῥητον καὶ ἀσχημάτιστον, *not within the compass of words or eies.* Menander, Θνητὰ χρὴ τὸν θνητὸν, οὐκ ἀθάνατα τὸν θνητὸν φρονεῖν, *The knowledge of mortal man lies in*

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mental, not immortal things. Act. 17.23. The inscription upon the Altar at *Athens* was ἀγνώστῳ Θεῷ, *To the unknown God*; the which the Apostle thought so good a beginning towards the true Faith, that he did not deny even those to be worshippers of the divine Essence, offering him (whom unknown they worshipped,) to declare to them: And many more examples of this kind might be brought, if there were not one most pregnant example both to shew the secret mercy of Almighty God to such who heard not of the Prophets coming into the world; and likewise to shew how great a measure of Faith was possible to be in that Age; and this is in the example of *Job*, who is confessed to have lived long before there was a *Jew* in the world, whose faith was so great, that he not onely knew the Spirit by the which the world was made and preserved, but he likewise knew the Spirit who intended the subversion again of it, and of that picture the Soul, who the Almighty himself had drawn after his own original, and this so perfectly, that he is chosen as the first example given to Mankind, how to bear temporal losses for the glories to come. Now if there be any (as very well they may) who think it possible that the fore-going *Patriarchs* had a light of the Prophets to come, notwithstanding we cannot see they had so, let that possibility serve for the using of those now mercifully, who live yet in the world without them; and much more let those who are under the Faith of the same Prophets not be so exact (as in our late dayes they have been) to prosecute all the points of their faith with such confidence that every circumstace is now thought a good ground to invade a neighbour nation, till they are reduced to that extremity that they have no choice left but either to deliver up their lives or their consciences; so that such a scandal is brought upon religion, that it is thought onely now to be maintained in the world for self-interest, especially having such daily example how the Clergy (either to please the people or the prince, and for preferment) preach up almost any thing, till the men of sober judgment have great cause to complain that our dayes are like those in the dayes of *Moses* and *Aaron*, and the great Idol of the world is still the Golden Calfe. And here our Author *Aristophanus*, with his accustomed excellency of fancy, concludes, that when the Priest's trade is so well looked into that they can no longer get their bread by it, he advises them to use the same gravity and formalities, and assist in the Ceremonies

manies of *Plutus*, in stead of the Temple of *Jove*, and the places will be as good as they were before.

FINIS.